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This text is designed to teach colloquial Malayalam of the kind that will be understood throughout Kerala to the Peace Corps volunteers going to India's Kerala State. The text is aural-oral in approach and is made up of two main parts. Part I contains 35 graded lessons designed to teach the grammar and vocabulary necessary for a functional knowledge of the language. Lessons consist of short conversations, grammar drills and explanations, and pronunciation drills and notes. Linguistic Field Exercises, a set of graded exercises to train the volunteer to elicit and analyze linguistic data in the field, are interspersed with the other drills in Part I. Part II has extra conversations covering general living situations, as well as simplified excerpts from Kerala government publications in Malayalam treating various topics with which volunteers often deal. These units are not graded and may be taught or used as the coordinator sees fit. Part II, along with the appendixes, is intended primarily to serve the volunteer in the field. Appendixes include: (1) suggestions for continued learning in Kerala, (2) the Malayalam writing system, (3) additional grammar notes and exercises, (4) names of days and months, and (5) a glossary. (D0)

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A COURSE IN COLLOQUIAL MALAYALAM

by

Rachel Moag and Rodney Moag

U.S. Peace Corps
University of Wisconsin
Milwaukee, Wisconsin
June, 1967

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To the people of Kerala, whose patience, help and generosity has made our learning of their language a thrilling and rewarding experience.

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PREFACE

This present text is the outgrowth of two years of intensive work on the Malayalam language. It began in July of 1965 when my wife and I were invited to prepare materials to fill the 300 hours allotted for language learning in the Peace Corps' "India 20" training program, held at the University of Wisconsin - Milwaukee, September through November of 1965. At that time, though we had had considerable experience with Hindi and had resided in North India, we had no knowledge whatsoever of Malayalam nor of any other language of the Dravidian family to which Malayalam belongs. Moreover, we were already committed to full time teaching jobs up to September 1, when the training program was to begin.

Six weeks of working weekends and evenings with the full cooperation of two Malayalis gave us a good beginning grasp of Malayalam. This was achieved through the application of modern methods of linguistic field analysis. In that period we also had made ready lessons to fill the first 25 hours, or one week out of the twelve-week course.

At this point, I assumed the duties of language coordinator for the program. My wife, Rachel, and Mr. M. Sathyababu, working under my direction, prepared the lessons to fill the remaining eleven weeks of training.

Needless to say, it was nip and tuck all the way trying to prepare lessons which would completely fill four hours of classroom instruction and one hour of language lab each day for twelve weeks.

The seven Malayali classroom instructors gave us their wholehearted cooperation throughout, often sacrificing significant amounts of their free time to help us in running off and collating the lessons, making tapes for the language lab, and even taking extra classes

when necessary. The women teachers deserve special credit for frequently providing the entire language staff with sumptuous Malayali meals. It was these relaxing times together which gave all of us the necessary diversion to be able to maintain the tremendous workspace throughout the three months.

Because of our newness to Malayalam, and the great haste with which the lessons were prepared, the Milwaukee materials had, of necessity, to be considered provisional. It was then proposed that my wife and I go to Kerala, observe the language in its natural environment, see the volunteers functioning in the field, and prepare a set of Malayalam lessons specifically geared to meet the language training needs of Peace Corps Volunteers going to Kerala.

In preparation for this we took additional coursework in both general and Dravidian linguistics at the University of Chicago under the guidance of two experts in Dravidian linguistics, Prof. A. K. Ramanujan (who had served as our consultant in the Milwaukee program) and Prof. Kamil Zvelebil (a visiting professor from the Yustov Orientalni, Prague, Czechoslovakia). Then, at the end of March, 1966, we set out for India.

From this point on, our work on Malayalam has been financed by the Peace Corps through a contract with the University of Wisconsin - Milwaukee.

Arriving in Kerala, we settled in Trivandrum, the seat of Kerala University, in order to have the help and advice of the fine staff and students of the Kerala University Department of Linguistics under the chairmanship of Prof. V. I. Subramonium.

We, as well as the volunteers of "India 20" who had preceded us to Kerala in December, experienced grave difficulty in understanding spoken Malayalam. We were able to make ourselves understood by speaking clearly, but we could not cope with the extreme contractions

and elisions which occur in rapid spoken Malayalam. It was apparent that the new text would have to include a great deal of material on just how Malayalam sounds at normal speed. Our first month in Trivandrum was entirely consumed by making tape recordings of the language and analyzing these with the help of Mr. Gopinathan Nayar and Miss Shamala Kumari, two students of the linguistics department. This also provided us with a new and more complete inventory of the more commonly used structures in the language, gave us a feeling for what words were most commonly used by the local Malayalis, and thus, what kind of language Peace Corps Volunteers needed in order to function in the field.

With a clearer view of what structures and vocabulary to teach and data on how the resultant sentences would sound in normal rapid Malayalam, we were ready to begin writing.

The materials in the present text are, for the most part, totally new, so that it is by no means a mere revision of the materials produced for the Milwaukee program. It is only in the later units of this book that a few drill sentences and an occasional conversation from the earlier work have been included.

With the full time assistance of Mr. Elias Moses, and part time help of several other Malayali informants, the writing went forth in earnest for the remaining four months of our stay in Kerala. According to the proposal on which the contract was based, the text was to have been ready for final typing in September, 1966. However, as is often the case, the estimate of time required made before going into the field proved to be unrealistic. In addition to this several unforeseen delays (obtaining visas, clearing customs, finding a suitable location, etc.) made serious incursions into the writing time.

The result of all this was that we returned from India with a *complete*, but by no means *final* draft of the text. My wife subsequently

worked with my part-time assistance from November, 1966 through July 1, 1967 (taking a break in mid-March to give birth to our second child), putting the draft into final form.

Happily, the Peace Corps agreed to support the additional work required and to readjust the due date of the manuscript. We wish to thank them specially for that. We also wish to thank the countless individuals not mentioned above without whose graciously offered and most gratefully accepted help this book could not have been completed.

Although these materials have not had the kinks worked out of them by repeated classroom use, we feel quite certain that the text will serve as a useful basic tool for the training of Peace Corps Volunteers going to Kerala. We also hope that it will make the language learning process as enjoyable and stimulating as possible for those who use it.

Rodney F. Moag

Madison, Wisconsin
June, 1967

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FOREWORD
TO
COORDINATOR AND TEACHERS

(Students are also advised to read through this section.)

Malayalam, as many of you probably know, is one of twenty-two languages which comprise the Dravidian family, a language group inhabiting the southern part of the Indian subcontinent. This group has no known bond of common origin with any other language family although Sanskrit, as the vehicle of the Hindu scriptures, has exerted a very considerable influence on its vocabulary. (Just as religion and science have brought many Latin words into English, even though English is basically a Germanic rather than a Latin tongue.) The Indo-Aryan languages which inhabit the northern part of the Indian subcontinent, and are directly derived from Sanskrit, have exerted an added influence on the North Dravidian languages of Telugu and Kannada, but not so much on Malayalam.

The following two paragraphs contain technical data on the language and will probably have full meaning only to the reader trained in linguistics. Nevertheless, the examples should make certain of the points clear to the lay reader as well. Here, then, are some differences between the two languages which must be borne in mind when trying to lead an English speaker to a basic control over Malayalam.

The basic structure in English is subject—verb—object, in Malayalam subject—object—verb. Thus, English says, "I am drinking coffee"; Malayalam "I coffee am drinking" /ñaan kaappi kuDikkyunnu/. An imbedded sentence is "left-branching" in Malayalam, "right-branching" in English. So, while English says, "The man who is beating the ox with a stick..." Malayalam says, "The with a stick ox beating man..." /vaDi koNDu kaaLaye aDikkyunnayaaL.../

Malayalam has at least seven cases of the noun whereas English has, with the exception of the pronouns, eliminated all cases save the possessive. Malayalam has post positions instead of prepositions, and each of these requires a certain case ending on the noun which precedes it. English changes the word order and adds a rising intonation at the end to indicate a question; Malayalam, on the other hand, changes neither the word order nor the intonation but adds a question marker /o/ to the particular word in the sentence being queried. Many sentence adverbial clauses which English introduces by a preposition, Malayalam handles with a verbal adverb. Thus, in English we say, "You shouldn't go out until you've taken a bath," but in Malayalam, "Having taken a bath, you should go out" /kuLiččiTTu parattu poo'yaal madi/. Then there are familiar and polite forms of address, impersonal verbs and a heavy reliance on verbal nouns, all of which English does not feature. A closer look at the graded lessons in Part I of the book will furnish details on the differences just outlined, and illustrate how we have tried to make them as sensible and learnable as possible for the student.

Every language has a variety of styles and dialects. Malayalam is a stunning example of this, exhibiting within its twenty million speakers as great a variety of regional and social variations as does English with nearly three hundred million speakers. Each section of the 350 mile long strip of coast which is Kerala not only has its own style of Malayalam, but each religious and socio-economic group within that region adds its individual touch to the tongue. Malayalis can often tell not only a man's home area, but his community as well, simply by hearing him speak.

The language of Malabar (North Kerala) is especially distinctive, with the Muslims of this region exhibiting the largest number of dialect words and phrases. The speech of Ernakulam and Trichur districts

was, at least to this foreigner's ear, the clearest and most easily understood, while the southern districts give a definite lilt to the language.

Whatever a Malayali's region or community, he will probably use more than one style of language. The more educated a man, the greater variety of contexts he operates in and, hence, the greater number of language styles he will use; everything from report writing to formal speaking to baby-talking children. The Malayalam in this text is the colloquial conversational style, avoiding regionalisms as much as possible and using words which are, if not actively used, at least understood throughout Kerala. The authors fully realize that the Malayali teacher will find this style of language inappropriate to the classroom where lectures are usually delivered in formal elegant language. The teachers should, however, bear the following facts in mind.

Peace Corps' interest in training the volunteer in the language of the area where he will serve is to provide him with a tool by which he may handle the affairs of his everyday living and, more importantly, communicate with the local people. He will *not* need the educated man's Malayalam used by government officials with whom he may deal; they will all know English far better than he knows Malayalam. It is an indispensable tool in their communicating with Malayalis who don't know English. These are the people to whom the volunteer really hopes to bring new ideas and information. Since most of their work with these people will not be done in formal meetings, but in informal conversations in the fields, primary health centers and homes of the villages, the informal conversational style appropriate to these places must be taught. The classroom should be considered merely as a place where several people have gathered to talk.

Everybody's native language is a thing very dear to his heart. He naturally wants to bring out the best and most elegant parts of the language to show to others. Hopefully, the teachers will be able to

bear in mind that it is the plain inelegant spoken language which will give the volunteers a key by which they can come to know the fine qualities of honesty and simplicity which the Malayali common man possesses.

The teaching involves two principle tasks. First, the student, who will never completely overcome his foreign accent, must be taught to speak clearly and distinctly so that any Malayali will understand him. Secondly, the volunteer must be trained to understand the Malayalam which will be fired back at him by the local people.

Peace Corps Volunteers from all over Kerala report that, especially in the villages, people do not think to slow down and speak clearly to the foreigner; so the volunteer must be able to understand the language when spoken at normal speed.

As stated in the preface, the authors spent considerable time analyzing the sound changes, assimilations and elisions that occur in normal speed Malayalam. In the early lessons of Part I, normal speed pronunciation (NS), as we found it around Trivandrum, has been indicated for many sentences. This is not so much to teach the *student* to pronounce the language thus, as to guide the teacher to speak the sentences as they would come from the lips of a Malayali villager.

The NS pronunciation of natives of other areas of Kerala will differ and the teacher should always speak in the way which feels natural to him. Limitations of time and space did not allow inclusion of NS pronunciation for all the sentences in later lessons. However, the teachers should continue teaching the students to understand how the language sounds when spoken rapidly.

Though the drills and exercises in this book are as varied as possible to cater to the needs of all kinds of students, the underlying approach is aural-oral throughout. The basic principle of this kind of language instruction is that the student first hears a bit of language

(a word, phrase or sentence) spoken by a native speaker just as it would be in the natural context. The student then repeats the word or sentence, imitating the teacher's pronunciation and intonation as closely as he can.

This method makes very different demands on the teacher than does classroom lecturing, for here the teacher must observe each individual student's performance closely at all times, including when the class responds in unison, to make sure everyone is participating fully. The cardinal rule is that the drills, particularly the repetition drills, must be conducted at a *very fast pace*. In order to do this properly, the teacher *must not sit down* but stand and move about the classroom continually in order to hear each student adequately. Instructions should be all in Malayalam and very rapid-fire; after the first few days, classes should be carried on completely in Malayalam. Students will quickly learn to comprehend the classroom expressions, pp. 1 and 14, as well as any other phrases the teacher finds he needs to use repeatedly.

Moreover, to keep classes lively and fast-moving, it is absolutely essential that the teacher be completely prepared before coming into the class. This means practicing reading over *all* the drills *aloud* before entering the class in order to prevent faltering. He must make certain that he understands how each drill is to be conducted, and he should plan carefully how he will carry on any special drills, such as situational learning exercises.

Though much is already prepared for the teacher, there is also room for his creativity. As explained in the foreword to students, language learning is most meaningful when it exists in a real situation. The teacher should constantly be thinking of ways to provide additional reality to the drills.

My experience as language coordinator indicates that it is advantageous for students to work with two or more different teachers

during the day to get them used to different accents. It proved helpful, also, for me to make daily visits to each class. Not only could I keep in touch with student problems and the work of the teachers, but was often able to see the basis for student confusion on points of grammar or pronunciation and clear them up on the spot. I held occasional individual conferences with students to discuss their learning problems and with teachers to comment on their effectiveness and suggest any possible improvements in their teaching. Our "India 20" Malayalam staff further found it helpful to have each member read over the following week's materials, then meet to plan and discuss any departures from the text, special projects, and corrections.

The text itself is made up of two main parts. Part I contains 35 graded lessons designed to teach the grammar and vocabulary necessary to a functional knowledge of the language. Part II has extra conversations covering general living situations as well as simplified excerpts from Kerala government publications in Malayalam treating various topics with which volunteers often deal. These units are not graded, and may be taught or used as the coordinator sees fit. Part II, along with the appendices, is intended primarily to serve the volunteer in the field. It is altogether possible that some training programs may not cover all of Part I, sacrificing some of it for worthwhile units in Part II. But in any case, the students should be put through all of the linguistic Field Exercises, a set of graded exercises to train the volunteer to elicit and analyze linguistic data in the field. These are interspersed with the other drills in Part I.

Finally a note about pronunciation. Our experience shows that it is best to work on pronunciation a bit at a time. In the pronunciation drills, the teacher should pinpoint his attention on the particular sound under study, and not be too critical of other sounds in the word to begin with. The idea here is that there are too many English pronunciation

habits to be broken. This can't be done all at once and there is a danger of instilling a fear of mispronunciation which will affect his ability to keep trying to communicate using what little knowledge he has if you try to make the student pronounce *everything perfectly from the very beginning*. Also, the student tends to be a little embarrassed at uttering strange-sounding words in the beginning. This all means that the teacher must be very much aware of the students' pronunciation and continue to correct those mistakes made with aspects of pronunciation which have been covered to that point. Work on pronunciation should thus continue throughout the course. The teachers should not get into the habit of letting poor pronunciation slip by because the teacher has learned to understand it. In the final tally this would be a disservice to the student.

A tape recorder in a booth provides a valuable opportunity for a student to compare his pronunciation to that of a native speaker in private. If your training site has language laboratory facilities, have teachers record selected parts of lessons, leaving space for students to repeat. These should not cover more than one third of the time spent in the lab. After making his own recording from the master, the student will want to listen through it carefully and work on any rough spots he may notice. A native speaker should be on duty in the lab to assist by answering student questions. If facilities are present, the native speaker can also switch in and listen to the students as they work in their booths and point out any errors they may not notice.

FOREWORD TO STUDENTS

This book is a tool designed specifically to teach colloquial Malayalam language of the kind which will be understood throughout Kerala to the Peace Corps volunteer going to India's Kerala State. The text is complete with visual aids, situational learning exercises, and graded lessons to prepare the student to continue his language study in the field.

It has been said that a man is only as good as his tools. But even the most carefully designed tool will be ineffective unless used as intended. Before describing specifically how this tool should be used, however, there are some general points about language learning which need mention.

Many people have come to feel that they are poor language learners. This can usually be traced back to a bad experience in their previous schooling—usually the result of lack of student interest, bad teaching, poor teaching materials, or a combination of all of these. While some persons do seem to have a gift for language learning, every student should keep in mind that he achieved mastery over his own language while no more than a child. This gives unassailable testimony to the ability of all of us to learn language well.

But many will protest that they do not speak their own language "well." From the very first day of school we are taught that the way the teacher speaks is "correct," and the way we speak is "incorrect." Most of us emerge from school years still speaking, for the most part, as we did when we entered. The "correct" language of the teacher we will use only on special occasions such as a formal speech.

A scientific approach to language finds that the idea of "correctness" of one's language is determined by the situation or context

in which it operates. Each situation requires a particular style of language. A man uses a much different style of language to discipline his children than he does to report to his boss. The language of the pulpit would sound ludicrous in the locker room, and visa versa. Imagine a sportscaster using his style of language in announcing an opera broadcast, or an opera broadcaster using his style on a rock and roll show. We all use a variety of language styles in meeting and dealing with different people throughout the day, and we know through long experience which style is "correct" in each situation. So it can be seen that every native speaker of the language has proved himself capable of learning that language. And whether he knows the particular style the schoolmarm calls "correct" or not, he can handle a variety of styles of that language, each of which is eminently correct in the situation in which he uses it.

On the way to adulthood we have picked up skills of reason and analogy which the child does not have to apply to language learning. This enables the adult to learn much faster than the child, but the habits of mouth and mind which we have also acquired during our maturation can hinder the language learning process.

The human speech mechanism is capable of producing a great variety of sounds. Any one language will use only a small number of the total. At least some of the sounds in any one language will differ from those of another language, so learning another tongue means we have to learn to make some new sounds. One mouth is as good as another, so that any person has the capability of producing the sound which any other human makes simply by placing the tongue, lips, etc. in the proper position. You will find that many of the Malayalam sounds differ markedly from the English ones your mouth is used to making. We have included mouth diagrams showing the position of the speech organs for these sounds. In addition, the diagrams are accompanied

by precise verbal descriptions of how the sound is produced. The secret of learning new sounds is not to become tense, keeping your mouth relaxed while teaching it to form new sounds. For further information see the section on pronunciation directly following this section.

Fixed habits of the mind give similar problems in learning a new language. Since we have expressed an idea in a certain way for many years, we come to feel that this is the only way, or the best way, of expressing this idea. Different languages have different ways of representing the same idea, and each language has some ideas of its own which cannot be represented easily in another language.

We learn another tongue in order to communicate with another people. An essential part of this is learning to express ideas in ways that will be most meaningful to *them*. If someone asks you to write him a letter of recommendation, the standard English reply is, "I'll be glad to." This answer sounds highly overpolite and false to a Malayali. In his language the acceptable reply is "I'll write." In English we would say, "I've never ridden an elephant before." The Malayali would express this idea by, "It's only now that I'm riding an elephant." The numerous conversations in the book reflect a great variety of contexts. These will give you a feeling for what the Malayali expects to hear said in these situations and in what terms your ideas must be put in order to be meaningful to him.

We have already said that some languages have ideas which have no equivalent in other languages. "Thank you" is one of the most striking examples of this for Malayalam. From earliest childhood, the English speaking child is threatened and cajoled into saying "thank you" for everything he receives. The stigma against not saying it is tremendous; we have all heard others remark in utter contempt, "He didn't even say thank you." Saying "thank you" is supposed to express our gratitude, which is considered a virtue. But to the Malayali, a mother

or a host serving food is merely doing a duty as prescribed by his or her relationship to you as child or guest. Malayalis express thanks only when someone takes the trouble to do something for you which his relationship does not require him to do. Hence, he thanks a stranger on the street who gives him directions, but not the shopkeeper who gives him his change.

Even more than learning not to say "thank you" in most situations where we do in English, you will have to overcome the ingrained feeling of guilt for omitting it. This is helped greatly by saying, /šefi/, meaning "fine," "okay." It is not required, but Malayalis often use /šafi/ in these places themselves.

Most students want to know the most efficient way for them to learn a new language. Actually, the most efficient method for one student is often least effective for another. Moreover, the method which one teacher uses with striking success may not work at all for another teacher. Many full length language texts have been based on a single method which has worked well for one teacher. In this text, we have varied the methodology as much as possible in the hope of serving the needs of all kinds of teachers and students. We have taken guidance both from our own teaching experience with Malayalam and with English to foreigners, as well as the latest findings of other linguists.

Some students feel a strong need to understand the grammar of everything they learn. For them, complete and detailed explanations are provided for each grammatical form which comes up in Part I. Other students are only confused by grammar and find it an inhibition to their learning. Remember that most people have learned their native language perfectly with absolutely no understanding of its grammar. This, of course, includes millions of Malayalis. If you find that you can learn to handle the language without worrying about the grammar, then ignore it.

Some people can learn language simply by hearing it, then repeating it aloud. Others find that they must see it in black and white to fix it in their memory. Many exercises in the book permit you to read along the first time through. One important fact should be borne in mind, however. The purpose of this book is to develop your ability to *speak* Malayalam and to *understand* Malayalam spoken back to you as a necessary tool for your effectiveness as a Peace Corps Volunteer. It is not directly intended to teach you to read and write Malayalam. In your contacts with people in the homes, fields and teashops you will not be able to read what you want to say. Neither will the Malayalis write out what they want to say to you. You will have to wean yourself away from the written sentence, as soon as you have it somewhat fixed in your mind. To help you with this, we have made many exercises requiring you to speak and understand with books closed. Acting out the sentences and conversations can supplant the rereading as a way of fixing them in your mind.

While the effectiveness of some methods will vary from student to student, one thing is common for all. Language never exists in a void. It always operates within a context of human activity. The language you learn will be much more meaningful to you if you provide it with a context. The contexts for all conversations in the book will be clear, and you should recreate these in the classroom, or go outside of the classroom to the location which will provide the most *real* context. Each sentence of drill materials was made by native speakers of the language who had in mind a particular context in which the sentence would be appropriate. It was, of course, impossible to indicate the context for each of the hundreds of practice sentences, but your Malayali teachers can assist you wherever your own imagination fails to fill in context. Act out the sentences wherever possible, and at least picture the situation in your mind as you recite or hear a sentence. The

language will truly live for you if you visualize physical objects in the environment, imagine yourself one of the actors, etc.

The only way to develop oral skill in a language is to practice orally. Whenever you study your book on your own, do so aloud. It is very important that you take advantage of every possible opportunity to use Malayalam. Engage your fellow trainees and teachers in Malayalam conversation whenever you see them. You might formalize this by setting up extra language activities, song learning sessions, discussion groups, cooking sessions and other informal get-togethers.

It is highly valuable to practice thinking in Malayalam continually. While bathing, brushing teeth, walking from one place to another, etc. keep up a running Malayalam monolog on what you're thinking, seeing, hearing, etc. Again this should be done aloud. You may, understandably, feel a bit self-conscious about babbling to yourself in the bathroom, bus or corridor. Keep in mind the warm response you will receive from Malayalis when they find you can speak their language, and the added effectiveness this will mean to you as a volunteer.

There is another skill which is very necessary for your successful language performance in the field. Very often you'll be called upon to answer questions and give information which this book did not teach you. Often there won't be anyone who knows English handy to help you with the words you don't know in Malayalam. You will have to get along with what Malayalam you know. You will not know enough to express many of the fine shades of meaning you can in English. The first rule is, "Keep it simple." Even if you oversimplify as a result, at least you'll get part of the message across. It is invaluable practice to take some phase of your technical specialization or of American life and break it down into the simplest possible language. This means many short simple sentences instead of long complicated ones. Break the English habits of mind, and if the first way doesn't work look for

alternate ways of expressing an idea. Gestures can fill in where words fail. *Being able to get the most communication value out of a limited vocabulary is the most important single factor in the success of a non-native speaker of a language.*

While getting the most out of what you know, you will also want to keep improving your language ability after going to the field. For detailed information on this aspect of your learning process, see Appendix I, "Suggestions for Continued Learning in Kerala."

PRONUNCIATION

THE TRANSCRIPTION

"Transcription" refers to the Roman letters we have used instead of the Malayalam letters. Using a transcription has the advantage of allowing the student to progress rapidly in use of the spoken language. However, we do not mean to slight the Malayalam script and you will find a guide to learning that script in Appendix II.

In general, the Roman letters chosen represent Malayalam sounds which are *in some way* similar to the English sound. However, *in no case is the English sound exactly the same* as the Malayalam sound. The transcription is there to *remind* you of what the Malayalam sounds like. *Only by listening to and imitating your teachers* will you learn how Malayalam is pronounced.

The following is a table giving a general guide to the special symbols used in the transcription.

Consonants

- /č/ like "ch" in "exchange"; sometimes like the "ch" in "Chevrolet"
- /š/ like "sh" in "shell," but with the tongue much further forward
- /r/ not at all like the American "r," but somewhat similar to the British "r" in the word "very"
- /ř/ no English equivalent; detailed description on p. 91
- /ñ/ like the "ny" in "canyon" except that the syllable division must come between the "a" and "n" rather than between the "n" and "y"
- /ŋ/ like the "ng" in "singer," *not* like the "ng" in "finger"
- /v/ somewhere between English "v" in "Vel" and "w" in "well"

/t/ } *alveolar* sounds, quite similar to English "t, d," and "n"; de-
 /d/ } tailed description pp. 109, 112
 /n/ }

/T/ }
 /D/ } *retroflex* sounds, *not* like English counterparts in a significant
 /N/ } way; detailed descriptions pp. 37, 68, 165
 /R/ }
 /L/ }
 /Ṣ/ }

/t̪/ } *dental* sounds, *not* like English counterparts in a significant way;
 /d̪/ } detailed description p. 15
 /n̪/ }

h between vowels, as in /daaham/ "thirst" pronounced much like the English "h"; directly after a consonant, as in /bhaaṛya/ "wife," shows that the consonant is pronounced with a rather strong puff of air following it (at least when pronounced by well-educated speakers)

Vowels

Let us repeat that the English vowels here are only approximate equivalents at best. Furthermore, the sounds these vowels can have, even in a single word, varies greatly from region to region in the United States. The examples are only intended to give a rough idea of the sound for the student to start with. The main thing is to listen to the pronunciation of the teacher and reproduce *that* sound.

/e/ in the beginning or middle of words, like the "e" of "epic";
 at the end of words, like the "e" of "ballet," "blasé"
 /eviDe/ "where"

/ee/ like the "a" in "ate" but a little longer in actual time required to pronounce it—like English "aid"; do you hear the difference in vowel length between "ate" and "aid"?
 /peeṛa/ "name; person"

/a/ like the "o" in "other" or "oven"
 /alla/ "no"

/aa/ like the "a" in "father"
 /paaDam/ "lesson"

- /i/ like the "ea" in "seat" but much shorter—so that in the beginning or middle of words it often sounds more like the "i" in "sit"; listen closely though and you will hear the "seat" quality, too
 /eviDe/ "where?"
- /ii/ like the "ea" in "seat" but longer in time, making it more like the "ee" in "seed"
 /viiDū/ "home; house"
- /o/ like the "o" in "rope"
 /onu/ "one"
- /oo/ like the "o" in "robe" (being longer than the "o" in "rope")
- /u/ in the beginning of words like the "u" in "put"; at the end of words, more like the "oo" in "boot"
 /uNDū/ "there is/are"
 /parayu/ "say it"
- /uu/ like the "oo" in "bood" (being longer than the "oo" in "boot")
 /uuNū/ "meal, feast"
- /u/ something like the "oo" of "hook"
 /onu/ "one"
 /peeu/ "name"

SOUND CHANGES

You will notice that when a word comes in a sentence it often sounds different than when said alone. We have to show these changes in the transcription. One of three things can happen: (1) a word might be *contracted*, (2) a sound might be *added* between words, or (3) the *quality* of a sound might change.

Contraction

This is similar to English "I will" becoming "I'll." We have used the *apostrophe* to indicate where sounds have been "left out," much the same way the apostrophe is used in the English writing system. As in English, contractions are optional, or alternate, pronunciations. You might hear either "I will" or "I'll" for instance. Again as

in English, however, the contracted forms are by far the more common ones in the *spoken* language.

One general rule about Malayalam contractions is that *if a word ends in /-u/, that /-u/ will drop if it is immediately followed by a vowel*. Thus in the sentence /ende peeṛ' emiliyenn' aaNu/ "My name is Emily" the word for "name" /peeṛu/ becomes /peeṛ'/ and the "quotative" /ennu becomes /enn'/. *If the next word starts with a consonant, however, the /-u/ does not drop*. Thus you get /ende peeṛu bil enn' aaNu/ "My name is Bill." Note too that the final /-u/ of /aaNu/ does *not* drop, since it is not followed *immediately* by a vowel. Also, if the "Emily" sentence were said very slowly, with a pause between /peeṛu/ and /emili/, the final /-u/ would probably be retained; /ende peeṛu, emiliyenn' aaNu/.

Addition of Sounds

The Malayalam sound system does not "like" two vowels to come in sequence. Thus, it regularly *inserts a slightly articulated /y/ sound if the first vowel in the sequence is /i-/ or /e-/*. That is why in the example under *Contraction* there is a /y/ between 'emili/ and /ennu/; /ende peeṛ' emiliyenn' aaNu/.

If the first vowel is either /u-/ or /o-/ a slightly articulated /v/ will be inserted. Thus we get /ende viiDu ŝikkaagovil aaNu/ "My home is in Chicago." Here, /ŝikkaago/ means "Chicago"; /il/ means "in" and the /v/ is there only to keep the /-o/ and /-i/ separated.

If /a-/ is the first vowel in the sequence, /y/ is usually inserted, though a few words demand that /v/ be inserted.

If all of this sounds confusing don't get all worried about it. If you imitate your teacher you will soon start inserting the correct sound automatically, without ever memorizing the rule.

Quality Change

A "hard" sound, like /p, ṭ, t, T, k/ tends to become "soft"—more like /b, ḍ, d, D, g/ when it comes (1) between vowels with no intervening pause and (2) after "nasal" sounds. Thus /peef̣a/ might sound something like [beef̣a] in the phrase /ende peef̣a/ "my name" because it comes between vowels and there is no real "pause" between the two words. You must remember, however, that it is not really a "b" sound like in our English word "bear," but *much softer*—the lips hardly touching.

SOME HINTS ON HOW TO WORK ON PRONUNCIATION

The authors do not expect that you will attain perfect or even good pronunciation of Malayalam in just a few days. There are many English habits of pronunciation to be broken and Malayalam habits to be formed. You cannot possibly hope to accomplish this all at once. For that reason new information and drills on pronunciation are introduced throughout the text and should be reviewed and expanded on periodically.

We have not included any special drills on pronunciation in the first lesson and it is our hope that you will not become overly concerned with the verbal descriptions of just where to place your tongue for each sound *at this time*. Rather, you should imitate as best you can, beginning to get a feeling for how Malayalam sounds and experimenting with your vocal apparatus to see how closely you can reproduce it.

The main thing to remember about Malayalam pronunciation at first is that the muscles of the mouth are *very relaxed*. Any contact between the tongue and the roof of the mouth, or between lips, is extremely light. There is hardly any force exerted at all.

However, if your teacher for any reason becomes self-conscious about his speech (which is very likely to happen in the classroom

situation) he will tend to pronounce the consonants with much more force than is normal or natural. The very same thing happens in English. If a foreigner asked you how to pronounce the word "water" for example, you would probably pronounce the "t" in this word much as it sounds in the word "term." But if you said very naturally "Would you give me a glass of water please," the "t" of "water" will sound considerably different—something like a "d." You, as students, should be aware of this very natural tendency on the part of your teacher and make allowances for it.

When working on a particular sound it is wise to choose just a few words to practice on at first. Then when you're able to produce the sound correctly try it in other words too.

Once you have learned how to produce a new sound correctly, you must be careful not to revert to English pronunciations. Pronounce the sound correctly every time you have to say it. By being careful about your pronunciation at this stage in learning, you will form habits of correct pronunciation, and before long you will not have to remember each time exactly where your tongue should be to make this or that sound. Also, as time goes on you will find that your tongue or lips go into the new positions much more easily. This is because a new habit is being formed.

It will also help you to learn to hear the new sound distinctions if you are careful to pronounce them correctly yourself.

PART I

iuNiT onnu (Unit One)

paaDam onnu (Lesson one)

DRILL 1: CLASSROOM EXPRESSIONS I

Treat these first as a Repetition Drill. Teacher and students should all use these expressions often in class and everyone should try to speak only in Malayalam from the very first day.

| | |
|-------------------|---|
| parayu | Speak; say (it) |
| ořakke parayu | Speak loudly; Say (it) loudly. |
| řeñ | Right; Fine; O.K.; Good. |
| řeñiyoy? | Right?; O.K.?; Correct? |
| řeñiyaaNu. | (That)'s right; (That)'s fine. |
| řeñiyaaNo? | Is (that) right?; Is (that) O.K.? |
| řeñiyalla. | (That)'s not right. |
| řeñiyalle? | (That)'s right, isn't it?; Isn't (that) right? |
| ma <u>di</u> yo? | Enough? Is that enough? |
| ma <u>di</u> | Enough. That's enough. |
| manasil aayi | (I/He etc.) understand(s). |
| manasil aaiyo? | Did/Do (you/he etc.) understand? |
| manasil aaiyilla. | (I/He etc.) didn't understand. (I/He etc.) don't (doesn't) understand. |
| manasil aaiyille? | Didn't/Don't (he/you etc.) understand? |

DRILL 2: REPETITION BUILD-UP DRILL

Teacher enters classroom, points to self and says: "ende peeřu lakřmiyenn' aaNu" (substituting his or her own name for "lakřmi"). He should encourage the students to guess at the meaning. Only if

they are unable to guess the meaning should he say, "/peeřu/ means 'name,'" and then repeat, pointing to self, "ende peeřu lakřmiyenn' aaNu." Then conduct a *choral* Build-up Repetition Drill.

aaNu
 enn' aaNu
 lakřmi
 lakřmiyenn' aaNu
 peeřu
 ende peeřu
 ende peeřu lakřmi
 lakřmiyenn' aaNu
 ende peeřu lakřmiyenn' aaNu

DRILL 3: RESPONSE DRILL

Teacher points to a student and says, "niŋgaLuDe peeř' end' aa(Nu)?" and encourages the student to respond with "ende peeřu dik enn' aa(Nu)." The whole class repeats. Then the teacher asks each student in turn, "niŋgaLuDe peeř' end' aa(Nu)?" and gets the appropriate response. Individual and choral repetition drill must be incorporated into the basic response drill. The teacher should use the basic classroom expressions liberally, getting each student to repeat loudly and clearly, telling him if it's correct or not, etc.

DRILL 4: REPETITION BUILD-UP DRILL

| | |
|-----------|---------|
| aaNu | is |
| endu | what |
| end' aaNu | what is |

| | | |
|------|---|----------------------|
| | <u>niŋŋa</u> LuDe | your |
| | <u>niŋŋa</u> LuDe peeŋa | your name |
| (NS) | <u>niŋŋa</u> L'De peeŋa | |
| | peeŋ' <u>end'</u> aa(Nu)? | What is (your) name? |
| | <u>niŋŋa</u> LuDe peeŋ' <u>end'</u> aa(Nu)? | What is your name? |
| (NS) | <u>niŋŋa</u> L'De peeŋ' <u>end'</u> aa(Nu)? | |

Notes

1. /peeŋ' end' aa(Nu)?/ is a complete sentence. The "your" (or "his" or "her" etc.) does not need to be expressed when it can be understood from the situation.
2. (NS) signifies "at normal speed." Sound changes that take place at normal speed are shown when preceded by (NS). Notice that the /-u-/ of /niŋŋaLuDe/ and the /-Nu/ of /aaNu/ tend to be dropped when spoken at normal speed.
3. Be sure to make your /p/ in /peeŋu/ very soft and relaxed, almost (but not quite!) like an English /b/. Listen to your teacher and repeat.

DRILL 5: CHAIN DRILL

Student one asks student two, "niŋŋaLuDe peeŋ' end' aa(Nu)?" Student two responds, "ende peeŋ(u) _____ enn' aa(Nu)." Student two asks student three, "niŋŋaLuDe peeŋ' end' aa(Nu)?" etc., around the class until everyone, including the teacher, has participated.

Note: Be sure to use the correct form /peeŋu/ or /peeŋ'/, depending on whether your name begins with a consonant or a vowel. See Introduction, Pronunciation Notes.

Grammar Note: The Quotative /ennu/

The quotative /ennu/ is an oral device which is used much like quotation marks are used in written English. Thus "My name is 'Lakshmi'" is said /ende peeṛu lakṣmiyenn' aaNu/. /ennu/ always comes *directly after* the item or sentence being quoted.

DRILL 6: REPETITION BUILD-UP

- | | | |
|------|---|--|
| 1. | <u>niṅṅa</u> LuDe peeṛu dik <u>enn'</u> alle? | Your name is Dick, isn't it?/ Isn't your name Dick? |
| | peeṛu | name |
| | <u>niṅṅa</u> LuDe | your |
| | <u>niṅṅa</u> LuDe peeṛu | your name |
| (NS) | <u>niṅṅa</u> L'De peeṛu | |
| | alle? | isn't (it)? |
| | dik <u>enn'</u> alle | isn't (it) Dick |
| | peeṛu dik <u>enn'</u> alle? | (Your) name is Dick, isn't it? |
| | <u>niṅṅa</u> LuDe peeṛu dik <u>enn'</u> alle? | Isn't your name Dick? |
| (NS) | <u>niṅṅa</u> L'De peeṛu dik <u>enn'</u> alle? | |
| 2. | alla, ende peeṛu dik <u>enn'</u> alla | No, my name isn't Dick. |
| | ende peeṛu | my name |
| | alla | no; isn't |
| | dik <u>enn'</u> alla | (It) isn't (called) Dick. |
| | ende peeṛu dik <u>enn'</u> alla. | My name isn't (called) Dick. |
| | alla, ende peeṛu dik <u>enn'</u> alla. | No, my name isn't Dick. |
| 3. | <u>ade</u> , ende peeṛu dik <u>enn'</u> aa(Nu). | Yes, my name is Dick. |
| | dik <u>enn'</u> aa(Nu) | (It)'s (called) Dick. |
| | ende peeṛu | my name |
| | ende peeṛu dik <u>enn'</u> aa(Nu). | My name is Dick. |
| | <u>ade</u> . | Yes. |
| | <u>ade</u> , ende peeṛu dik <u>enn'</u> aa(Nu). | Yes, my name is Dick. |

DRILL 7: RESPONSE DRILL

The teacher or a student will ask of others, "ninɲaL'De peef(ɯ) _____
enn' alle?" and the questioned one will give an appropriate response,
either positive or negative.

DRILL 8: REPETITION BUILD-UP DRILL

- | | | |
|------|---------------------------------------|-------------------------|
| 1. | <u>n</u> inɲaLuDe viiD' eviDeyaa(Nu)? | Where is your home? |
| | eviDe | where |
| | eviDeyaaNu | where is |
| | viiDu | home |
| | viiD' eviDeyaaNu? | Where is the home? |
| (NS) | viiD' eviD'aa? | |
| | <u>n</u> inɲaLuDe viiD' eviDeyaaNu? | Where is your home? |
| (NS) | <u>n</u> inɲaL'De viiD' eviD'aa? | |
| 2. | ende viiDu niu yorkkil aa(Nu) | My home is in New York. |
| | niu yorkku | New York |
| | niu yorkkil | in New York |
| | niu yorkkil aaNu | (It)'s in New York. |
| | viiDu | home |
| | ende viiDu | my home |
| | ende viiDu niu yorkkil aaNu | My home is in New York. |
| 3. | ende viiDu alabaameyil aa(Nu). | My home is in Alabama. |
| | alabaama | Alabama |
| | alabaameyil | in Alabama |
| | alabaamayil aa(Nu) | (It)'s in Alabama. |
| | ende viiDu | my home |
| | ende viiD' alabaameyil aa(Nu). | My home is in Alabama. |

Note to Teacher: Remember that in Repetition Drills choral and individual drill should be interspersed, but that each new drill must be drilled in chorus before individually.

Grammar Note: Locative Case /-il/

/-il/ usually as has the meaning "in, at" or "to" (i.e. it *shows "location"*—hence the name "locative case.") /-il/, like all case endings in Malayalam, is *added directly to the noun* in which something is located. *If the noun ends in /-m/ the /-m/ becomes /-tt-/ and then /-il/ is added.* Thus /koTTayam/ (a town in Kerala) becomes /koTTayattil/ in the sentence /ende viiD_u koTTayattil aaNu/ "My home is in Kottayam." While /-il/ can usually be translated by "in, at" or "to" you should watch for peculiar usages. For example /manasil aayi/ translates most naturally as "I understand," but very literally it means "It has become in my mind."

DRILL 9: ADDITIVE

Add /ende viiD_u (or viiD') _____ il aa(Nu)/ to the place name supplied by the teacher. Be sure to choose the correct form (/viiD_u/ or /viiD'/) depending on whether the following word starts with a vowel or consonant.

Example:

| | |
|---------------|--|
| Teacher: | alabaama |
| Student: | ende viiD' alabaameyil aa(Nu). |
| All together: | ende viiD' alabaameyil aa(Nu). |
| Teacher: | koTTayam |
| Student: | ende viiD _u koTTayattil aa(Nu). |
| All together: | ende viiD _u koTTayattil aa(Nu). |

alabaama

koTTayam

kaliforniya

erisoNa (Arizona)

šikaago

indiyaana (Indiana)

teksas (Texas)

waašington

niu yorkku

DRILL 10: CHAIN DRILL

Student one: niŋŋaLuDe viiD' eviDeyaa(Nu)? or
viiD' eviD' aa?

Student two: ende viiD(ʉ) _____ il aa(Nu). or
_____ il aa(Nu).

DRILL 11: REPETITION BUILD-UP DRILL

niŋŋaLuDe viiDʉ šikkaagovil
alle?

Your home is in Chicago,
isn't it?

alle

isn't it?

niŋŋaLuDe viiDʉ

your home

(NS) niŋŋaL'De viiDʉ

šikaagovil alle

(It) is in Chicago, isn't it?

niŋŋaLuDe viiDʉ šikaagovil
alle?

Your home is in Chicago,
isn't it?

(NS) niŋŋaL'De viiDʉ šikaagovil
alle?

DRILL 12: REPETITION BUILD-UP DRILL

| | |
|---|--------------------------|
| <u>niṅṅa</u> LuDe viiDu ũikaagovil aaNo? | Is your home in Chicago? |
| aaNo? | is? |
| aaNu | is |
| ũikaagovil aaNo? | Is (it) in Chicago? |
| <u>niṅṅa</u> LuDe viiDu | your home |
| (NS) <u>niṅṅa</u> L'De viiDu | |
| <u>niṅṅa</u> LuDe viiDu ũikaagovil aaNo? | Is your home in Chicago? |
| (NS) <u>niṅṅa</u> L'De viiDu ũikaagovil aaNo? | |

Grammar Note: Yes/No Questions /-o, -e/

Notice there are two different *kinds* of questions in most any language. One type, marked in English by words like /what, where, why/ etc. *cannot* be answered with a simple "yes" or "no." Examples: "What did you say your name was?"; "Where are you going?"; "Why in the world do you want to go to India?" The second type, marked in English by "is, are, was, were, do, does, did" etc. *demand*s an answer of "yes" or "no." This type we call the "Yes/No Question." Examples: "Did you say your name is Saraswati?"; "Are you going downtown today?"; "Do you really want to go to India?"

"Yes/no questions" in Malayalam are marked by the suffices /-o/ or /-e/.

/-o/ is added to *positive* verb forms to turn them into questions.

| | |
|-----------------|----------------------|
| aaNu | is |
| aaNo | is? |
| manassil aayi | (I) understand. |
| manassil aayiyo | Do (you) understand? |

/-e/ is added to *negative* verb forms.

| | |
|---------------------|--------------------------|
| alla | isn't |
| alle | isn't? |
| manassil aayiyilla | (I) didn't understand. |
| manassil aayiyille? | Didn't (you) understand? |

Note also that /-o/ has a very broad use as a question marker and can be attached to any word which is being questioned: /madiyo?/ "Enough?; Is it enough?" /šefiyo?/ "Right?; O.K.?"

DRILL 13: RESPONSE DRILL

The teacher will ask various students any or all of the possible questions and receive a suitable answer.

Questions:

- niᅇᅇaLuDe viiD(ᅇ) _____ il aaNo?
- niᅇᅇaLuDe viiD(ᅇ) _____ il aaN' alle?
- niᅇᅇaLuDe viiD' eviDeyaa(Nᅇ)?
- niᅇᅇaLuDe peeᅇ(ᅇ) _____ enn' aaNo?
- niᅇᅇaLuDe peeᅇ(ᅇ) _____ enn' alle?
- niᅇᅇaLuDe peeᅇ' end' aa(Nᅇ)?

Possible Answers:

- ade, ende viiD(ᅇ) _____ il aa(Nᅇ).
 - alla, ende viiD(ᅇ) _____ il aa(Nᅇ).
 - alla, ende viiD(ᅇ) _____ il alla.
 - ende viiD(ᅇ) _____ il aa(Nᅇ).
 - ade, ende peeᅇ(ᅇ) _____ enn' aa(Nᅇ).
 - alla, ende peeᅇ(ᅇ) _____ enn' aa(Nᅇ).
 - alla, ende peeᅇ(ᅇ) _____ enn' alla.
 - ende peeᅇ(ᅇ) _____ enn' aa(Nᅇ).
-

DRILL 14: CONVERSATIONAL CHAIN DRILL

Student one: Asks student two about his name and home town, using any or all of the possible questions.

Student two: Responds appropriately and asks questions of student one in turn.

Students three and four have similar exchanges and so on around the room. BOOKS CLOSED.

*pudiya vaakkugaL (New Words)*Nouns

| | |
|-----------|------------------------------|
| iuNiT | unit |
| paaDam | lesson |
| vaakku | word |
| vaakkugaL | words |
| šeñ | correctness; o.k.; all right |
| madi | to be enough; enough |
| manas | heart and mind |
| peeñu | name; person |
| viiDu | home |

Pronouns

| | |
|-----------|------|
| ende | my |
| niñgaLuDe | your |

Adjectives

| | |
|--------|-----|
| pudiya | new |
|--------|-----|

Verbs

| | |
|--------------|--|
| parayu | speak; say (it) |
| aaNu, aa(Nu) | is, are |
| alla | is not, are not; no (the negative form of /aa(Nu)/) |
| aayi | was/were; did; does (past of /aaNu/) |
| aaiyilla | wasn't, weren't; didn't, doesn't (past neg. of /aaNu/) |

Adverbs

| | |
|--------|-----------------|
| oñakke | loudly, clearly |
|--------|-----------------|

Question Words

| | |
|-------|-------|
| endu | what |
| eviDe | where |

Grammar Words

| | |
|-------------|-------------------------------------|
| -o | yes/no question marker, positive |
| -e | yes/no question marker, negative |
| <u>ennu</u> | quotative |
| -il | in; at; locative case ending |

Cardinal Numbers

| | |
|-------------|-----|
| <u>onnu</u> | one |
|-------------|-----|

VOCABULARY NOTES

1. /manas/
/manas/ translates as "mind and/or heart." The Indian conceives of these two as being very closely intertwined and will usually point to the chest if asked where the "manas" is located.
2. /aaNu/
Very often the /-Nu/ portion of this word is dropped. Thus we have usually written it "aa(Nu)" in the drills to indicate that the /-Nu/ is optional. Your teacher will tend to say /aa'/ or /aaNu/ randomly.
3. /viiDu/
/viiDu/ translates literally as "home" or "house," but it has the sense of a permanent home rather than simply the place you happen to be staying at the moment—for which there is another word, /taamassikkyunnadu/.

iuNiT onnu
paaDam faNDu

ON KEEPING YOUR BOOKS CLOSED

Two of the new classroom expressions you will learn today—

pustagam aDekkyaNam

Close (your) book.

pustagam nookkefudu

Don't look at (your) book.

reflect a basic philosophy of this text. That is that the text is only an aid to learning the language. It is *not* the language itself and you will not have the book with you and open to the right page every time you wish to speak to a Malayali in Kerala. It is very important that you wean yourself from the book at any early age—like from today. So make it a general policy to *close your book*, or at least not look at it, *the second time you go through a drill*. (It is helpful to watch the first time through to note meaning and general facts of pronunciation.) It will slow you down some at first but you will soon discover many advantages.

1. As you exercise your memory in this way, it will become more acute and the whole learning experience will go faster in the long run.
2. You can watch your teacher if you're not watching the book. You will learn a great deal by watching your teacher's lips and mouth area as he talks.
3. Your ear, too, will become more acute. Your pronunciation will be better in the long run for having *really* listened to how something is pronounced rather than passively watching the "sounds" go by on the page. Remember, no writing system can represent sounds perfectly. Many times we use the same symbol for two or more

sounds which *in reality* are different. Listen carefully, for example, to the two "p's" in "paper." If you put your open palm about an inch from your mouth you'll even *feel* the difference between the two "p's." The first one is followed by quite a strong puff of air (linguists call it "aspiration") while the second has none. The point is you have to listen to catch these little nuances of sound. So don't look at the book and you'll be better able to really listen.

CLASSROOM EXPRESSIONS II

| | |
|--------------------------------------|-----------------------------|
| pustag <u>a</u> DekkyaNam. | Close (your) books. |
| pustag <u>a</u> turakkaNam. | Open (your) books. |
| pustag <u>a</u> nookke <u>fu</u> du. | Don't look at (your) books. |

DRILL 1: REPETITION BUILD-UP

| | | |
|------|---|-------------------------|
| 1. | aDekkyaNam | close |
| | pustag <u>a</u> n | book |
| | pustag <u>a</u> DekkyaNam. | Close (your) books. |
| 2. | <u>t</u> urakkaNam | open |
| | pustag <u>a</u> m | book |
| | pustag <u>a</u> <u>t</u> urakkaNam. | Open (your) books. |
| (NS) | pustag <u>a</u> n <u>t</u> urakkaNam | Open (your) books. |
| 3. | <u>n</u> ookke <u>fu</u> du | don't look |
| | -e <u>fu</u> du | |
| | <u>n</u> ookke <u>fu</u> du | |
| | pustag <u>a</u> m | |
| | pustag <u>a</u> <u>n</u> ookke <u>fu</u> du. | Don't look at the book. |
| (NS) | pustag <u>a</u> n <u>n</u> ookke <u>fu</u> du | |

DRILL 2: REVIEW DRILL

Classroom Expressions I, p. 12.

Students should not look at books.

PRONUNCIATION NOTE**1. Dental Sounds /t, /d, /n/**

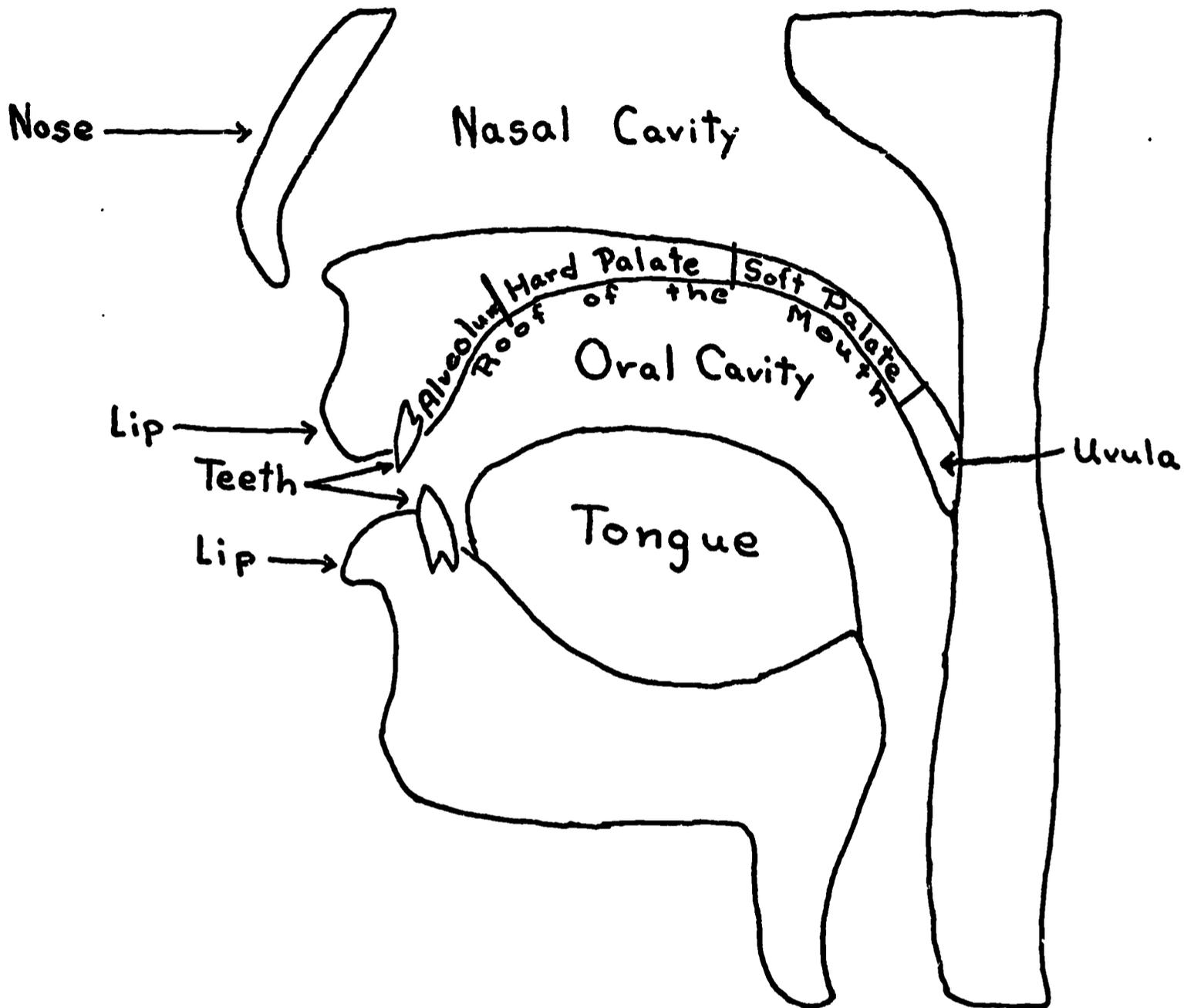
These sounds (written in the transcription with *small underlined letters*) are called "dental" because they are produced with the tip of the tongue touching the teeth. (See Diagram 2, p. 17, for /t/ and /d/ and Diagram 3, p. 18, for /n/.) You will actually be able to see the tongue between the teeth when most Malayalis pronounce these sounds.

The closest thing we have in English to any of these Malayam dental sounds is the "th" as in "other," "father." Notice that when you say the English words, "other" and "father" your tongue touches the bottom of your upper teeth. The Malayalam sound we represent as /d/ sounds a lot like the "th" in "other," when it comes between vowels, as in /madi, pudiya, nookkefudu/. But in the beginning of words (we have no examples of this as yet) the dental /t/ will probably sound like an ordinary English "t" to you at first. But it ISN'T. It is made with the tongue touching the bottom of your upper teeth while the English "t" is made with the tongue against the alveolar ridge (see Diagram 4, p. 19, for English /t/ and /d/). Also, the Malayalam /t/ is much softer, less forceful than the English /t/.

In the same way the Malayalam /n/ will sound like English /n/ to you at first. Compare *Diagram 3, p. 18, Malayalam /n/* with *Diagram 5, p. 20, English /n/* and you will see that the tongue is much further forward for the Malayalam sound. It is most important that you produce these sounds in the Malayalam way. Even if *you* can't HEAR the difference between the dental sounds and the English sounds yet, every Malayali *can*.

DIAGRAM 1

The Mouth and Vocal Organs



The roof of the mouth is divided into four parts: the *Alveolum* (sometimes called the *Alveolar Ridge*), the *Hard Palate*, the *Soft Palate* (sometimes called *Velum*) and the *Uvula*.

For most sounds the *Uvula* is back against the throat (as shown in the diagram) allowing air to pass only through the *Oral Cavity* on its way out. For *Nasal Sounds* however (*m*, *n*, *ŋ*, *N*, *ŋ*), the uvula drops forward, allowing air to pass through the *Nasal Cavity*, while the tongue or lips go into a position blocking the air's exit through the oral cavity.

DIAGRAM 2

Malayalam /t̪, d̪/

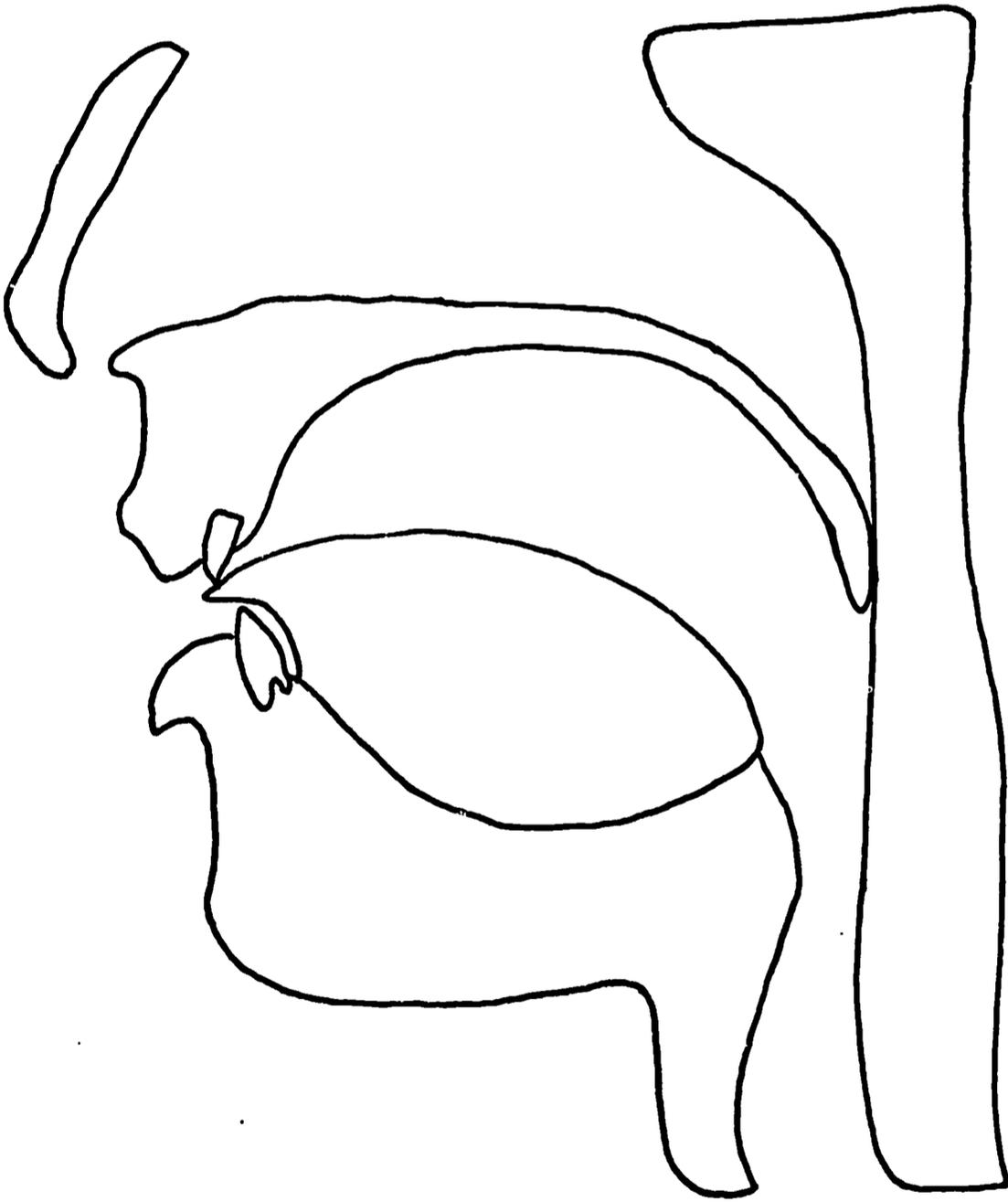
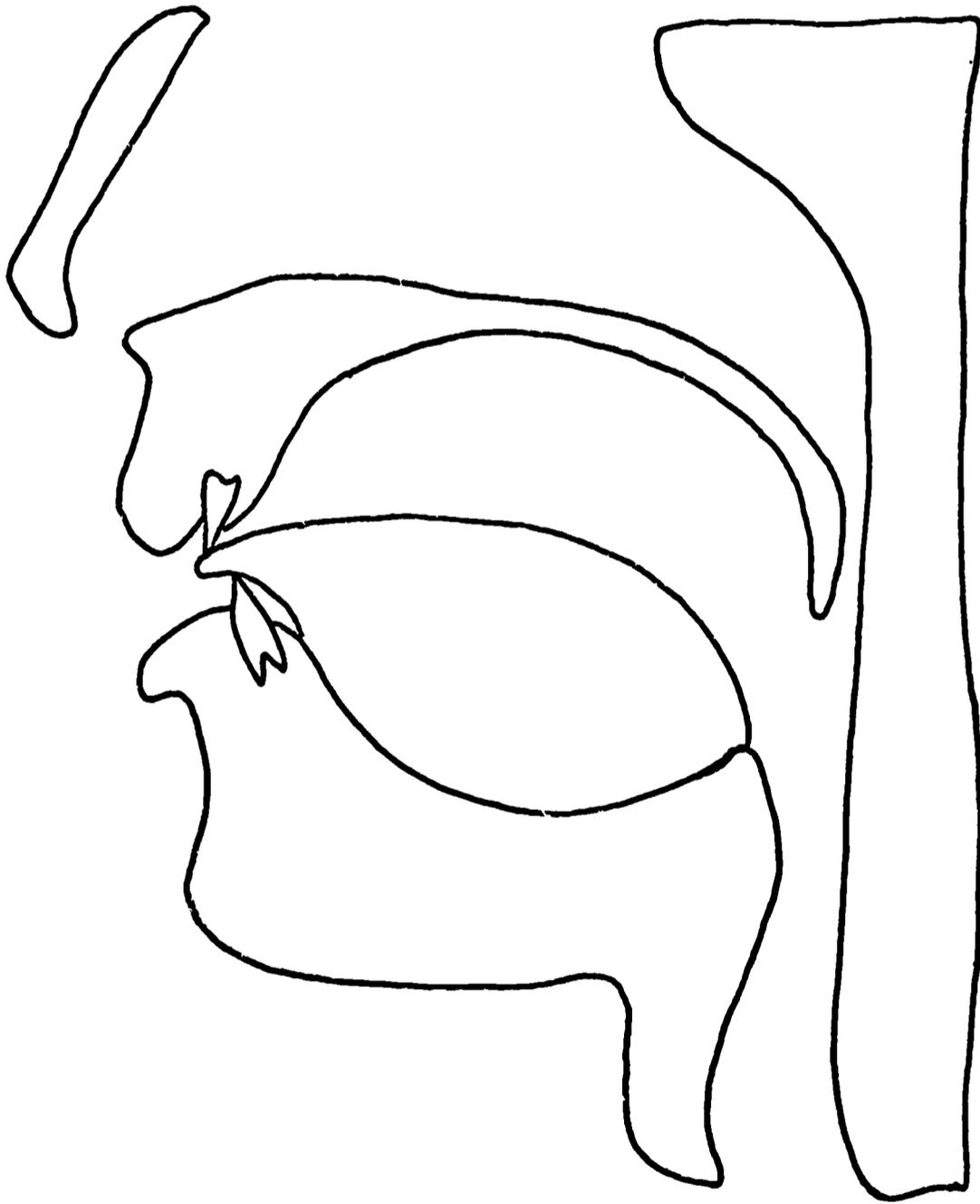


DIAGRAM 3

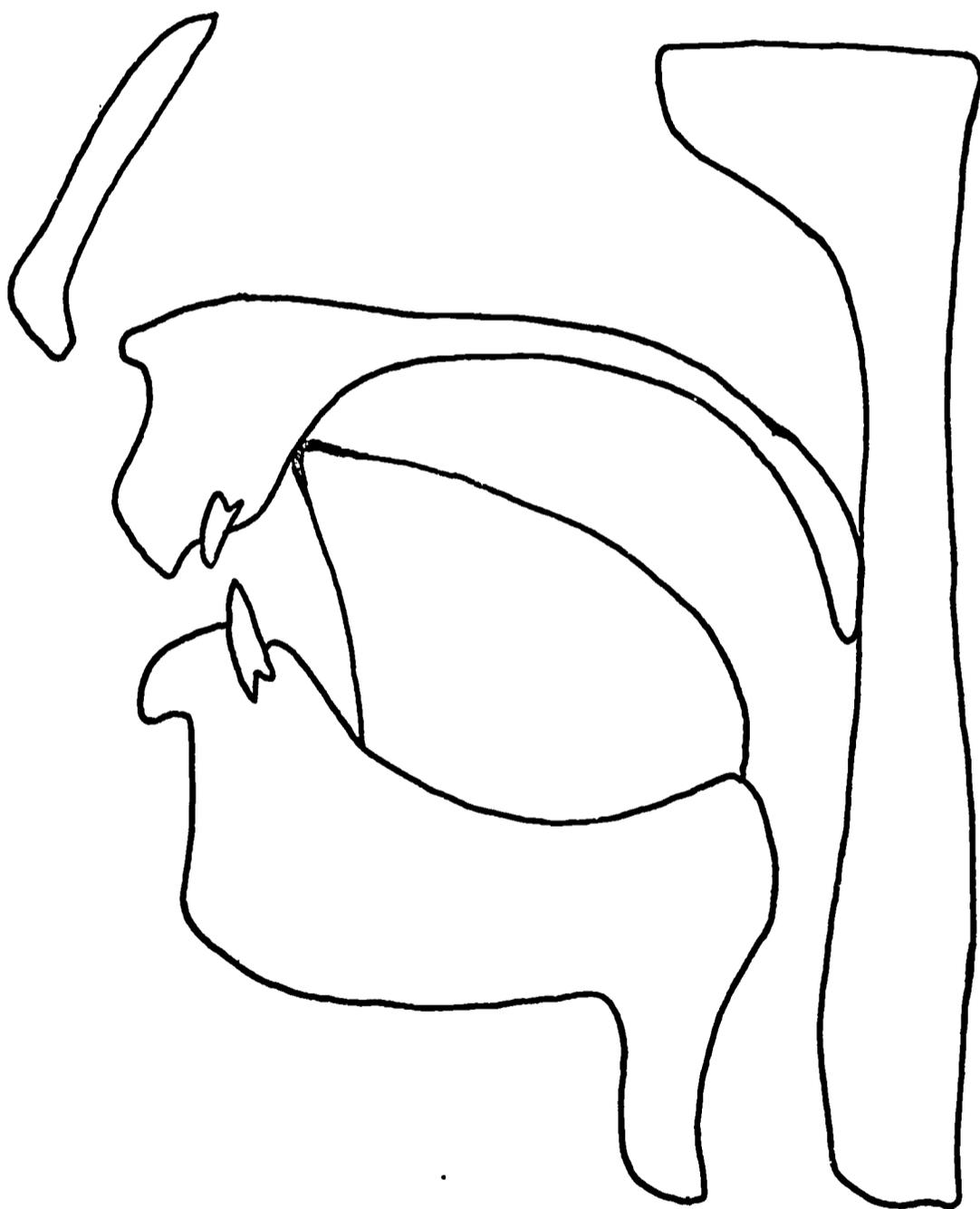
Malayalam /n/



19

DIAGRAM 4

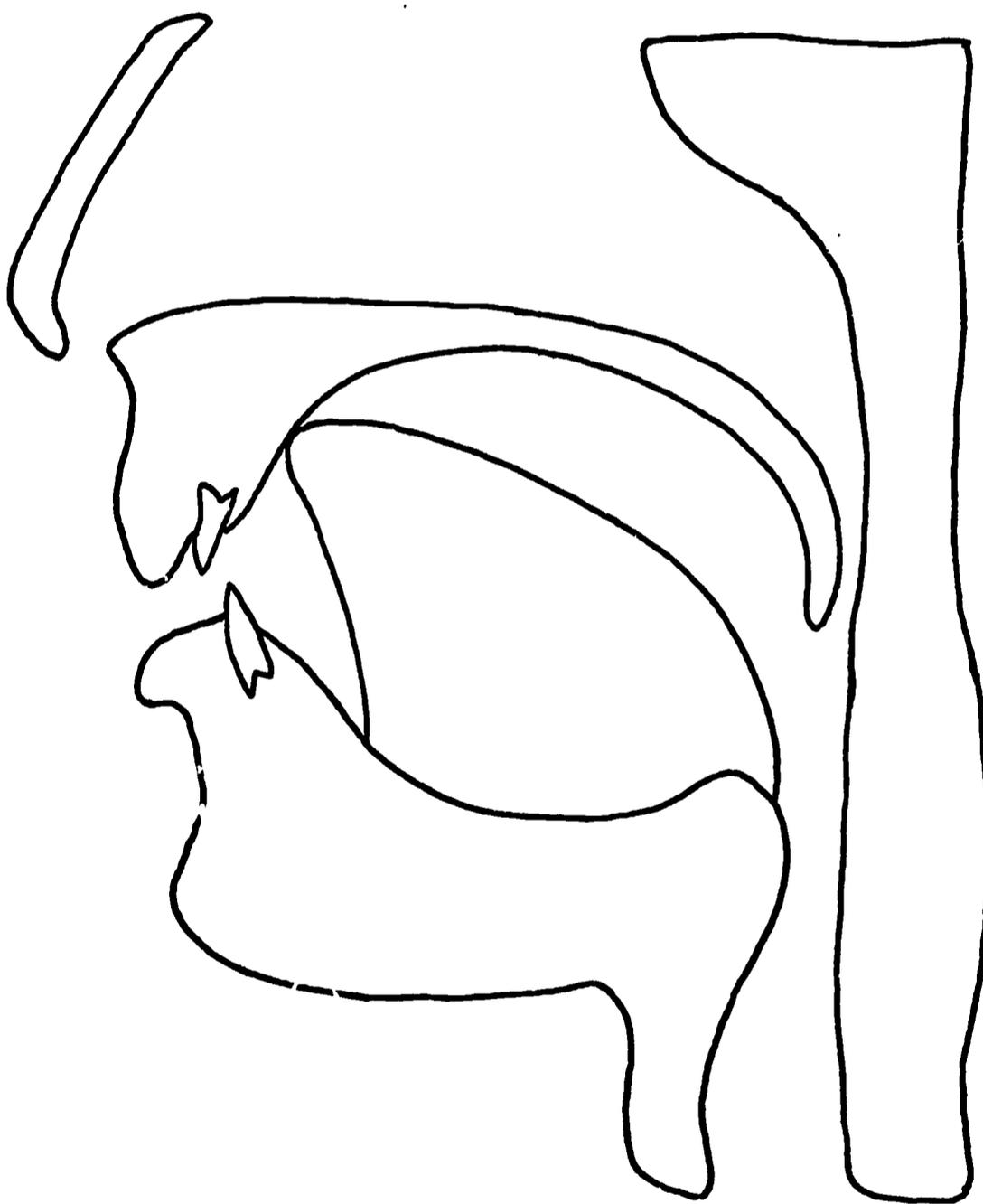
English /t, d/



2

DIAGRAM 5

English /n/



DRILL 3: PRONUNCIATION DRILL, DENTALS

Examine Diagrams 2 and 3, pp. 17-18. Watch your teacher and repeat after him, making sure that your tongue touches the bottom edge of your upper teeth. Remember that the contact is always very light—not forceful.

| | |
|-------------------|---------|
| ma <u>d</u> i | enough |
| ma <u>d</u> iyo? | Enough? |
| pu <u>d</u> iya | new |
| e <u>n</u> du | what |
| <u>n</u> innaLuDe | your |

Pronunciation Note: "Double" or "Geminate" Sounds

The sounds we write with two "n's, d's" or "t's," like /ennu/ (quotative) or /addeeham (he, very respectful) or /addeehattinde/ (his, very respectful), are the same as sounds written with one "n, d" or "t," but a bit longer. Notice that the "n" sound in the English compound "pen-knife" is somewhat longer in time than the "n" sound in "penny." Say the two together and notice that your tongue stays in the "n" position for a slightly longer time on "pen-knive." The same is true of the "s" sounds in "miss-spell" and "mispronounce." In which word is the "s" sound longer?

The "double" or "geminate" sounds are very important in Malayalam and, unlike English, it can often cause real misunderstanding if you pronounce a single rather than double sound, or vice versa. Remember, too, that even though the contact is for a slightly longer time, it is still very light and relaxed. It is a question of *time* rather than force.

DRILL 4: PRONUNCIATION, "DOUBLE SOUNDS"

| | |
|-------------------------------|---------------|
| <u>adde</u> ham | he |
| <u>adde</u> h <u>attin</u> de | his |
| <u>ennu</u> | the quotative |
| <u>onnu</u> | one |

DRILL 5: PRONUNCIATION, PHRASES WITH DENTALS

Now watch your teacher as he says the phrases below and repeat after him, being careful to pronounce the dental and double dental sounds correctly.

| | |
|--|---------------------|
| <u>pudi</u> ya | new |
| <u>pudi</u> ya vaakkugaL | new words |
| <u>endu</u> | what |
| peeṛ' <u>end</u> ' aa? | What's the name? |
| <u>niṅṅa</u> LuDe | your |
| <u>niṅṅa</u> L'De peeṛ' <u>end</u> ' aa? | What's your name? |
| <u>ennu</u> | quotative |
| lakṣmi <u>enn</u> ' aaNu. | It's Lakshmi. |
| ende peeṛa lakṣmi <u>er</u> ' aaNu. | My name is Lakshmi. |
| <u>onnu</u> | one |
| i <u>uNi</u> T <u>onnu</u> | Unit One |
| paa <u>Dam</u> <u>onnu</u> | Lesson One |

DRILL 6: REVIEW DRILL

Review Drill 13, Response, page 9 (Unit 1, Lesson 1)

DRILL 7: REVIEW DRILL

Review Drill, Conversational Chain Drill, p. 10 (Unit 1, Lesson 1).

Grammar Note: Third Person Pronouns

There are several words in Malayalam for "he" and "she."

| | |
|----------|--|
| avan | he, is used for referring to young boys and very close friends |
| ayaaL | he (literally, "that person"), is used for most other males |
| addeeham | he, is used to show great respect, as for superiors and people in high office. |
| avaL | she, is used for girls and young women |
| avar | she, is used for somewhat older women |

We suggest that for fellow trainees of about the same age as yourself you use /avaL/ for "she" and /ayaaL/ for "he." /ayaaL/ will be the most frequently used term in Kerala.

If your teacher is a woman you should of course use /avar/, even if she is rather young, because /avar/ shows the respect one feels for a teacher. /avar/ should also be used for any older women trainees in your group. To refer to male teachers you may use /addeeham/. Malayali students tend to refer to their male teachers as /saaru/, meaning "Sir." /saarinde/ is the possessive form. You may wish to adopt this usage, i.e. /saarinde peer' end' aaNu?/, "What is Sir's name?" or "What is the teacher's name?"

/avar/ also means "they" and with this meaning it is used just as in English, i.e. referring to any group of people, male or female, with or without respect.

DRILL 8: REPETITION DRILL

| | |
|---------------|-----------------------------------|
| ende | my |
| niŋŋaLuDe | your |
| avande | his (young boys or close friends) |
| ayaaLuDe | his (most adult males) |
| addeehattinde | his (very special respect) |
| avaLuDe | her (girls and young women) |
| avaŋuDe | her (somewhat older women) |
| avarūDe | their |
| saarinde | Sir's |

Note: Be sure to make the dental sounds of /addeehattinde/ correctly.

DRILL 9: RESPONSE DRILL

The teacher will ask questions about various people in the room using the appropriate possessive pronoun (e.g. /avaLuDe/ for girls, /ayaaLuDe/ or perhaps /avande/ for fellows, /avaŋuDe/ for older women, etc. The questioned student will respond appropriately, again using the correct possessive pronoun. Possible questions follow.

- _____ peef' end' aa(Nu)?
 _____ peef(u) _____ aaN' alle?
 _____ peef(u) _____ enn' aaNo?
 _____ viiD' eviDeyaa(Nu)?
 _____ viiD(u) _____ il aaN' alle?
 _____ viiD(u) _____ il aaNo?
-

DRILL 10: CHAIN DRILL

Student one asks questions from Drill 9 of the student to his left concerning the student to his right. Go around the room clockwise. When it comes time to ask about the teacher, use /saarinde/ for men, /avaŋuDe/ for women.

DRILL 11: REPETITION DRILL

| | |
|-------------------|-----------------------------|
| ñaan | I |
| <u>ni</u> ŋgaL | you |
| avan | he (boys and close friends) |
| ayaaL | he (most adult males) |
| ad <u>de</u> eham | he (very respected men) |
| avaL | she (girls and young women) |
| avar | she (older women) |
| avar | they |
| saaru | Sir |

DRILL 12: REPETITION DRILL

| | |
|-------------------|-----------------------------|
| ñaan | I |
| ende | my |
| <u>ni</u> ŋgaL | you |
| <u>ni</u> ŋgaLuDe | your |
| avan | he (boys and close friends) |
| avande | his |
| ayaaL | he (most adult males) |
| ayaaLuDe | his |

| | |
|--------------|-----------------------------|
| addeham | he (very respected men) |
| addehattinde | his |
| avaL | she (girls and young women) |
| avaLuDe | her |
| avar | she (older women) |
| avaŋuDe | her |
| avar | they |
| avaŋuDe | their |
| saaru | Sir |
| saarinde | Sir's |

DRILL 13: TRANSFORMATION DRILL

Change the nominal form provided to its equivalent possessive form.
Close your books the second time through, if not before.

Example: Teacher, ŋaan
 Student, ende

ŋaan
avar
saaru
ayaaL
avan
avaL
addeham
niŋgaL

DRILL 14: TRANSFORMATION DRILL

Change the possessive form provided to its equivalent nominative form.
Close books. Give the meaning the second time through.

Example: Teacher, ningnaLuDe
Student, ningnaL, you

ningnaLuDe
addeehattinde
avaLuDe
avande
ayaaLuDe
saarinde
avañuDe
ende

Pronunciation Note: Assimilations

To "assimilate" means "to become similar." In all languages there is a tendency for sounds which come next to each other to assimilate—or become more alike. How, you ask, are sounds either more or less alike? The "nasal" sounds /m, n, ŋ/ are all similar in that the uvula is open to produce them, allowing air into the nasal cavity, while "dental" sounds /t, d, n/ are all produced with the tongue against the bottom edge of the front upper teeth. Another set of similar sounds are produced by the two lips coming together. These sounds /p, b, m/ are called "bilabials," i.e. "two lips."

Notice that while sounds might be similar in one way the same sounds can be dissimilar in other ways. For example both /m/ and /n/ are "nasals," but /m/ is a "bilabial nasal" while /n/ is a "dental nasal."

English sounds, like those of most languages, assimilate. We have a prefix /in-/, for example, meaning "not." But when /in-/ occurs before root words beginning with bilabial sounds, the "n" becomes "m" (e.g. imbalance, imperfect, immoral). That is to say the "n" *assimilates* to the following bilabial sound.

Similarly, though the English speaker usually doesn't realize it, the "n" of "banquet," is often pronounced [ŋ] (like the final sound in "sing"), with the back part of the tongue against the soft palate, or velum (see Diagram , p.). It has assimilated to the "q" sound immediately following it which is also produced by the back part of the tongue touching the velum.

Malayalam is probably one of the most assimilatingist languages there is, especially when spoken at normal speed. Luckily, assimilations make sense. The tongue doesn't have to move so much to make the assimilated sounds as to make each individual sound carefully.

The Chamelions, Assimilation of Nasals to Following Sounds

The Malayalam nasal sounds are the greatest of chamelions. They can and do adapt themselves to most any sound that comes directly after them—whether it be in the same word or the next word. Of course this only happens when Malayalam is spoken at normal speed—but then it usually is spoken that way. This happens so naturally that most people don't realize that the sounds are assimilating. Some examples of nasals assimilating to the sound following them found in *iuNiT onna, paaDam raNLu* follow:

1. *Drill 17, p. 31*

/miinkaafan/ "fisherman" becomes [miɪŋkaafan]

/miinkaafi/ "fisherwoman" becomes [miɪŋkaafi]

This is the very same as the "banquet" example where the alveolar sound /n/ assimilates to the following dorso-velar sound /k/.

You'll also notice that sometimes the /k/ following the /ŋ/ becomes so soft that it is almost a /g/ sound, so that the word might sound more like [miŋgaaʃan].

2. Drill 15, p. 29

/peNkuTTi/ "girl" becomes [peŋkuTTi].

/aaNkuTTi/ "boy" becomes [aaŋkuTTi].

For today don't be concerned about how to make the /N/ sound. You'll learn how in iuNiT onna, paaDam muunna (three). Simply note that /N/ is a nasal sound and that like *all* Malayalam nasals it becomes /ŋ/ when followed by a dorso-velar sound like /k, g/ or /ŋ/.

3. Classroom Expression II, p. 14

/pustagam turakkaNam/ "Open the book" becomes [pustagan turakkaNam]

/pustagam nookkeruda/ "Don't look at book" becomes [pustagan nookkeruda]

Here the bilabial nasal /m/ is becoming a dental nasal [n], thus more like the dental sounds /t/ and /n/ coming directly after it.

DRILL 15: REPETITION BUILD-UP DRILL

- | | | |
|----|---------------------------------|---------------------|
| 1. | DaakTar | doctor |
| | DaakTar aa(Nu). | (He) is a doctor. |
| | <u>adde</u> ham | he |
| | <u>adde</u> ham DaakTar aa(Nu). | He is a doctor. |
| 2. | tiiččar | teacher |
| | tiiččar aa(Nu). | (She) is a teacher. |
| | avar | she |
| | avar tiiččar aa(Nu). | She is a teacher. |

| | | |
|------|----------------------------|-------------------|
| 3. | peNkuTTi | girl |
| (NS) | peᅅguTTi | girl |
| | peNkuTTiyaa(Nu). | (She) is a girl. |
| | avaL | she |
| | avaL peNkuTTiyaa(Nu). | She is a girl |
| (NS) | avaL peᅅguTTiyaa. | She is a girl |
| 4. | aaNkuTTi | boy |
| (NS) | aaᅅguTTi | boy |
| | aaNkuTTiyaa(Nu). | (He) is a boy. |
| | avan | he |
| | avan aaNkuTTiyaa(Nu) | He is a boy. |
| (NS) | avan aaᅅguTTiyaa. | He's a boy. |
| 5. | kruŠi | farming |
| | kaařan | "doer of" (masc.) |
| | kruŠikkaařan | farmer |
| | kruŠikkaařan aa(Nu). | (He) is a farmer. |
| | ayaaL | he |
| | ayaaL kruŠikkaařan aa(Nu). | He is a farmer. |

DRILL 16: ADDITIVE DRILL

Add an appropriate third person pronoun (i.e. avaL, avař, avan, ayaaL, addeeham) to the phrase provided. Close books the second time around.

Example: Teacher, aaNkuTTiyaaNu
Student, avan aaNkuTTiyaaNu

tiiččar aa(Nu)

kruŠikkaařan aa(Nu).

aaNkuTTiyaa(Nu).

DaakTar aa(Nu).

peNkuTTiyaa(Nu).

DRILL 17: REPETITION DRILL

- | | | |
|------|---|---|
| 1. | miin kaafi miinkaafi | fish "doer of" (fem.) fishwoman (usually sells fish) |
| (NS) | miingaaifi avaL (avafi) miinkaafiyaa(Nu). | fishwoman She is a fishwoman. |
| (NS) | avaL (avafi) miingaaifiyaa. | She's a fishwoman. |
| 2. | miinkaafan | fisherman |
| (NS) | miingaaafan ayaaL miinkaafan aa(Nu). | fisherman He is a fisherman. |
| (NS) | ayaaL miingaaafan aa. | He's a fisherman. |
| 3. | piččakkaafan avan piččakkaafan aa(Nu). ayaaL piččakkaafan aa(Nu). | beggar (male) He is a beggar. (young) He is a beggar. (older) |
| 4. | piččakkaafi avaL piččakkaafiyaa(Nu). avafi piččakkaafiyaa(Nu). | beggar (female) She's a beggar. She's a beggar. (older) |
| 5. | makaaniku ayaaL makaanik' aa(Nu). | mechanic He's a mechanic. |
| 6. | klarku ayaaL klark' aa(Nu). avaL klark' aa(Nu). avafi klark' aa(Nu). | clerk He's a clerk. She's a clerk. She's a clerk. |
| 7. | nars avaL/avafi nars aa(Nu). | nurse She's a nurse. |
-

DRILL 18: REPETITION DRILL

- | | | |
|------|----------------------------------|-------------------|
| 1. | jooli | work |
| | avaLuDe jooliyend' aa(Nu)? | What is her work? |
| (NS) | avaL'De jooliyend' aa? | What's her work? |
| 2. | ayaaLuDe jooliyend' aa(Nu)? | What is his work? |
| (NS) | ayaaL'De jooliyend' aa? | What's his work? |
| 3. | addeehattinde jooliyend' aa(Nu)? | What's his work? |
-

DRILL 19: RESPONSE DRILL

Questions: (*possessive pronoun*) jooliyend' aa(Nu)?

Answers: (*nominative pronoun*) _____ aa(Nu).

Examples: Teacher: avaLuDe jooliyend' aa(Nu)?

Student: avaL nars aa(Nu).

Teacher: ningaLuDe jooliyend' aa(Nu)?

Student: ñaan makaanik' aa(Nu).

DRILL 20: TRANSFORMATION DRILL

Change questions of the "alle?" type to questions of the "aaNo?" type, and vice versa.

Examples: Teacher: ayaaL makaanik' alle?

Student: ayaaL makaanik' aaNo?

Teacher: addeeham DaakTar aaNo?

Student: addeeham DaakTar alle?

avaL miingaaŋiyaaNo?

avaL piččakkaaŋiyaaNo?

niŋgaL nars aaNo?

ayaaL makaanik' alle?

avan piččakkaaŋan alle?

avaŋ klark' alle?

niŋgaL krušikkaaŋan alle?

ayaaL klark' aaNo?

avaL piččakkaaŋiyalle?

addeeham DaakTar aaNo?

DRILL 21: CONVERSATIONAL CHAIN DRILL

Students one and two have an interchange concerning the work, name and home town of someone else in the room. They should use as many sentence types as possible. Students three and four engage in a similar conversation and so on around the room.

*pudiya vaakku gaL*Nouns

| | |
|--------------|---------------|
| saaru | Sir, teacher |
| DaakTar | doctor |
| tiiččar | teacher |
| peNkuTTi | girl |
| aaNkuTTi | boy |
| kruŠikkaaḥan | farmer |
| miinkaaḥan | fisherman |
| miinkaaḥi | fishwoman |
| piččakkaaḥan | beggar (male) |
| piččakkaaḥi | beggarwoman |
| makkaanikku | mechanic |
| klarku | clerk |
| <u>nars</u> | nurse |
| jooli | work, job |
| pustagam | book |

Pronouns, Nominative Case

| | |
|-----------------|--|
| ḥaan | I |
| <u>niṅgaL</u> | you (singular and plural, as in English) |
| avan | he (boys and close friends) |
| ayaaL | he (most adult males) |
| <u>addeeham</u> | he (very respected men) |
| avaL | she (girls and young women) |
| avar | she (older women) |
| avar | they (men and women, as in English) |

Pronouns, Possessive Case

| | |
|------------------|------------------------------|
| ende | my |
| <u>niṅgaLuDe</u> | your |
| avande | his (boys and close friends) |

Pronouns, Possessive Case (cont.)

| | |
|---------------|-----------------------------|
| ayaaLuDe | his (most adult males) |
| addeehattinde | his (very respected men) |
| avaLuDe | her (girls and young women) |
| avañuDe | her (older women) |
| avañuDe | their |

Verbs

| | |
|------------|---------------------|
| nookkeñu | don't look |
| aDekkyaNam | close; please close |
| turakkaNam | open; please open |

Cardinal Number

| | |
|-------|-----|
| ñaNdu | two |
|-------|-----|

Function Words

| | |
|-------|---------------------------|
| -de | } possessive case endings |
| -uDe | |
| -inde | |

VOCABULARY NOTES

1. aaNkuTTi, peNkuTTi
/kuTTi/ means "child" while /aaN/ means "male" and /peN/ means "female." Thus /aaNkuTTi/ means "boy" or "male child" while /peNkuTTi/ means "girl; female child."
2. Masculine suffix /-an/ and feminine suffix /-i/
/-an/ is a masculine suffix and /-i/ is a feminine suffix. Thus you'll find many pairs like the following:

| | |
|--------------|-----------|
| /miinkaafan/ | fisherman |
| /miinkaafi/ | fishwoman |

/piččakkaafan/

beggar (male)

/piččakkaafi/

beggarwoman

Notice that the masculine suffix is also found in /avan/ meaning "he."

3. /miinkaafi/ "fishwoman"

This usually means a woman who sells fish.

iuNiT onnu

paaDam muunnu

Pronunciation Note: Retroflex Sounds /T, D, N/

These sounds (written in the transcription with *capital letters*) are called "retroflex" because the tongue bends (flexes) back (retro) to produce them. To make the *English* /t, d, n/ the *upper side* of the tip of your tongue touches against the alveolum (unless you are from New York City in which case your tongue may touch closer to the teeth—but note it is still the *upper side* of the tongue that touches). To make the *Malayalam* retroflex sounds, curl the tip back so that contact is between the *under side* of the tip and the roof of the mouth at about the point where the alveolum and the hard palate meet (see Diagram 1, p. 16). The contact itself is very quick. Your tongue actually "flaps" against the palate and returns back to normal position—or goes on to make the next sound.

Compare Diagrams 6 and 7, pp. 38 and 39 (Malayalam /T, D/ and /N/ with Diagrams 4 and 5, pp. 19 and 20 (English /t, d/ and /n/). Notice that the point on the hard palate that the tongue touches is actually about the same for both the English and Malayalam sounds. The tongue itself does have to bend back a little further *before* any contact is made so that the *bottom side* of the tongue can flap against the palate.

As a result of this bending back the vowel sound preceding the retroflex will have a coloring something like English /r/. This is especially noticeable if the vowel is a "long" vowel (i.e. "double") like in /viiDu/. (Notice that to make an English /r/ sound the tongue pulls back some.) Malayalis very often don't even hear this "r" coloring of the vowel—at least not consciously. It's just a "side effect." But our American ear hears it quite easily—and a lucky thing too, as it helps us hear the

DIAGRAM 6

Malayalam /T, D/

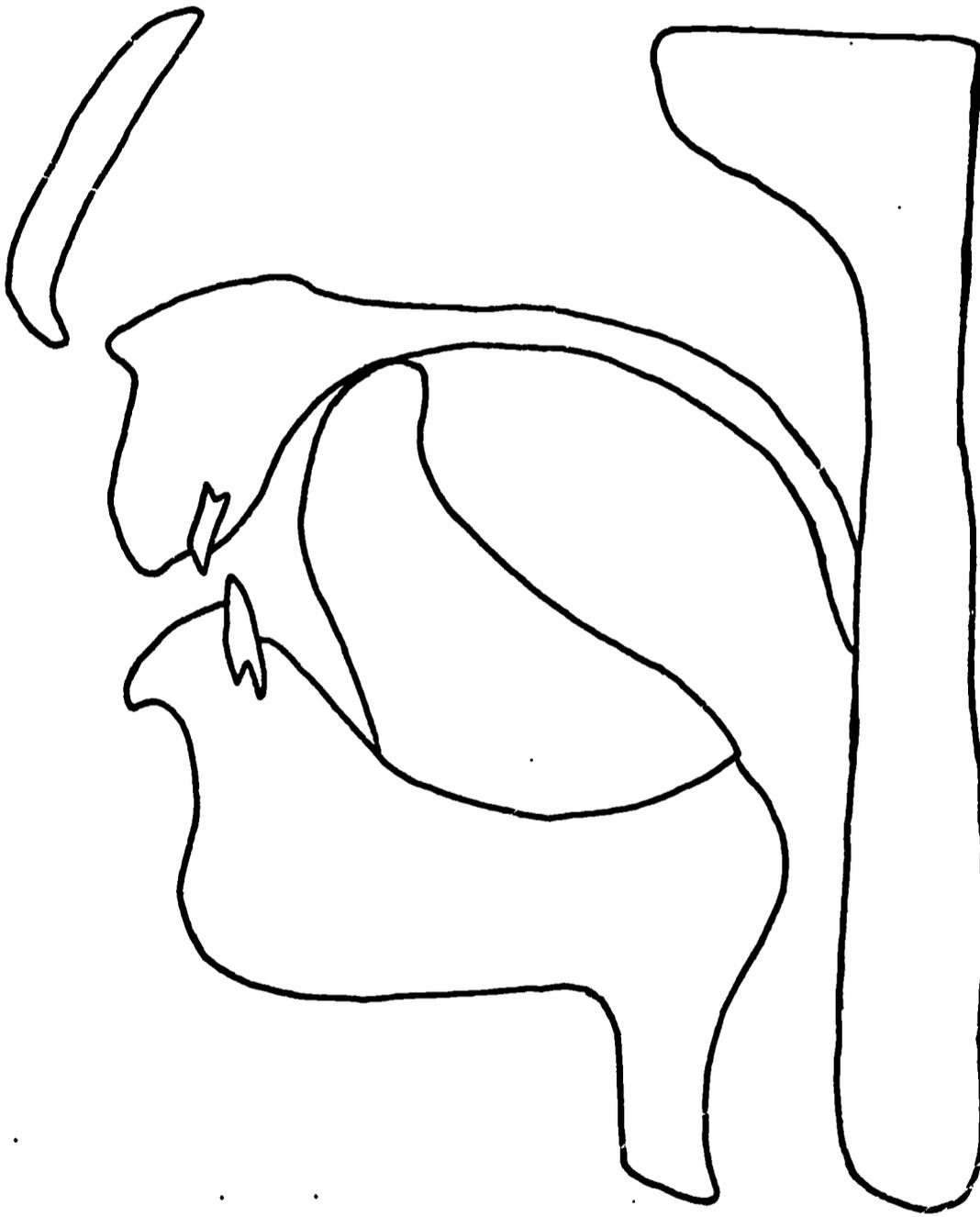
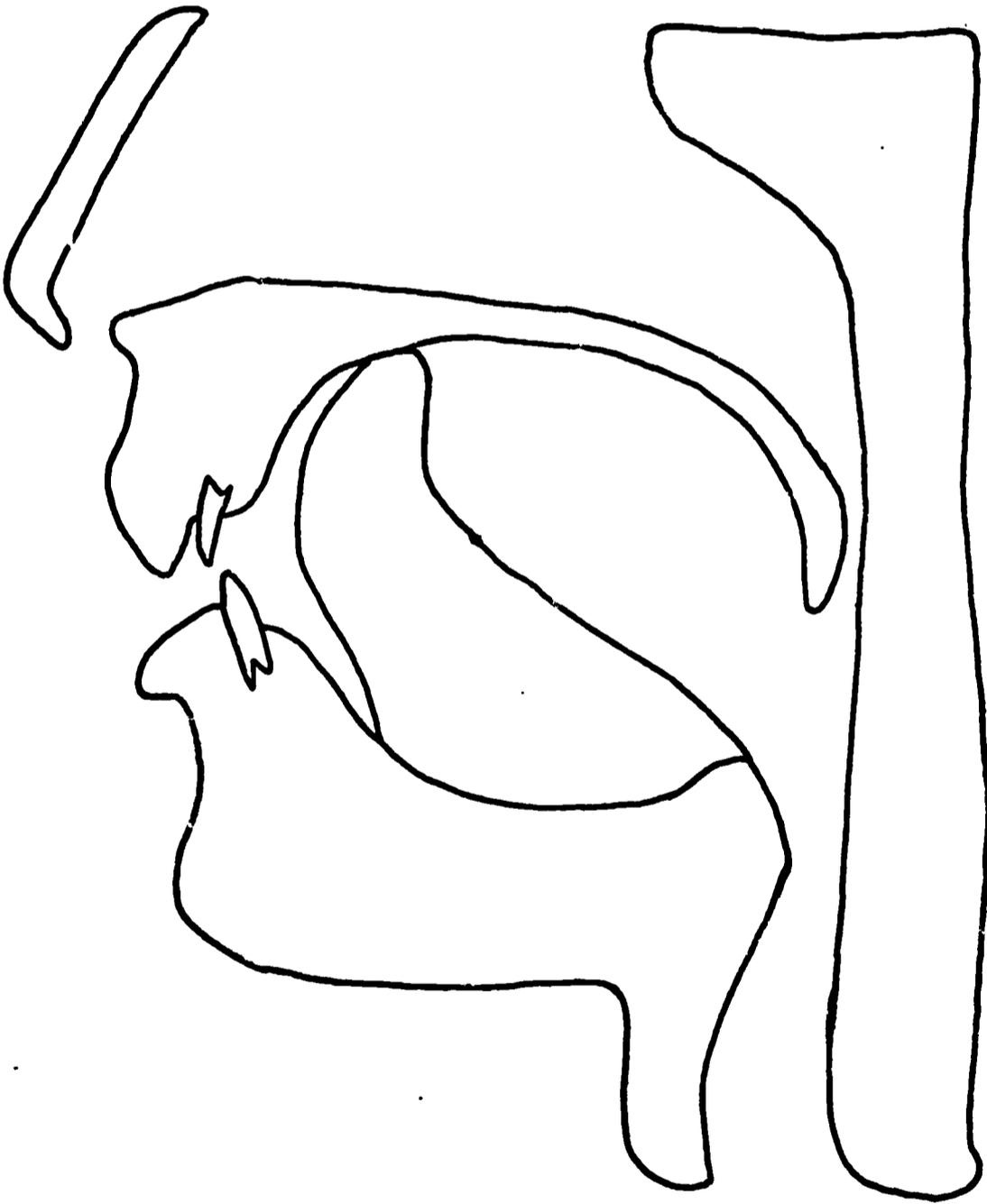


DIAGRAM 7

Malayalam /N/



difference between retroflex and dental sounds. *There is some danger, however, of your overpronouncing this "r" sound and making it too obvious.* Be careful about this.

DRILL 1: PRONUNCIATION DRILL, RETROFLEXES

Make the contact between under side of tongue and roof of mouth light and relaxed. Watch your teacher.

| | |
|-------------------|-------------|
| viiDu | home, house |
| paaDam | lesson |
| eviDe | where? |
| DaakTar | doctor |
| aaNu | is/are |
| aaN | male |
| kuTTi | child |
| aaṅkuTTi | boy |
| peN | female |
| peṅkuTTi | girl |
| faNDu | two |
| avaLuDe | her |
| avaL'De | her |
| <u>ni</u> ṅgaLuDe | your |
| <u>ni</u> ṅgaL'De | your |

DRILL 2: PRONUNCIATION DRILL, RETROFLEXES

The following are new words found in paaDam muunṇu.

| | |
|---------|---------------|
| eTTu | eight |
| ṣeeTTan | older brother |

| | |
|--------------|---|
| kuuTTugaafan | friend (male) |
| kuuTTugaafi | friend (female) |
| uNDu | have/has; there is/there are |
| uNDo? | do/does (I, he, etc.) have?; is there/are there? |

DRILL 3: REPETITION BUILD-UP

- | | |
|--------------------------|--|
| 1. etra? | how many? |
| etra peeŋu? | how many people? |
| uNDu | there are |
| etra peeŋ' uNDu? | How many people are there? |
| muri | room |
| muriyil | in the room |
| muriyil etra peeŋ' uNDu? | How many people are there in the room? |
| 2. etra peeŋ' uNDu? | How many people are there? |
| viiDu | home, house |
| viiTTil | in the house |
| viiTTil etra peeŋ' uNDu? | How many people are there in the house? (less literally—"How many people are there in your family?") |

Grammar Note: /-D-/ becomes /-TT-/ before /-il/

With *many* (but not all) nouns that end in /-Du/ the /-D-/ changes to /-TT-/ when the locative case ending /-il/ is added. Thus /viiDu/ becomes /viiTTil/.

DRILL 4: REPETITION

| | |
|-----------------|-------|
| on <u>n</u> a | one |
| fa <u>N</u> Da | two |
| mu <u>un</u> n | three |
| <u>n</u> aala | four |
| an <u>j</u> a | five |
| a <u>a</u> ra | six |
| ee <u>R</u> a | seven |
| e <u>T</u> Ta | eight |
| omb <u>a</u> Da | nine |
| pa <u>t</u> ta | ten |

DRILL 5: CHAIN

Count 1 - 10, each person saying a number in turn.

DRILL 6: RESPONSE

Answer the questions suitably.

1. muriyil etra peef' uNDa?
2. viiTTil etra peef' uNDa?

Teachers should make additional sentences by substituting other nouns for /peef/. Such as

nars
 klarku
 tiiččar
 pustagam

DRILL 7: ADDITIVE

Complete the following sentences by adding either /uNDu/ or /uNDo/, whichever is correct. Remember that when there is a question word in the sentence (like /etra, endu, eviDe/) the correct form is /uNDu/. Otherwise a "yes/no question" is formed with /uNDo/.

1. viiTTil etra peeř' _____?
2. muriyil eTu pustagam _____?
3. muriyil etra nars _____?
4. iuNiTTil anja paaDam _____?
5. iuNiTTil etra paaDam _____?
6. pustagattil etra iuNiT _____?
7. viiTTil naalu peeř' _____?

DRILL 8: REPETITION

| | |
|----------------------------|--|
| daaham | thirst |
| viřappu (veřappu) | hunger, appetite |
| čooru | cooked rice; a meal |
| <u>n</u> in <u>n</u> aLkku | you/to you (dative of <u>n</u> in <u>n</u> aL) |
| enikkyu | I/to me (dative of <u>n</u> aan) |
| veeNam | is wanted |
| veeNDa | is not wanted |
| kuračču (koračču) | some, a little |

Pronunciation Note: Vowel Change; /i/ becomes [e]; /u/ becomes [o]

You have already become familiar with some of the sound changes that regularly occur in Malayalam when spoken at normal speed. Here is another one:

/višappə/ "hunger" sounds more like [vešappə] when said in normal conversational style (see Drills 8 and 9).

/kuračču/ "some, a little" sounds like [koračču] at normal speed (see Drills 8 and 9).

This is because *the vowels /i/ and /u/ change to sound more like [e] and [o] respectively when they are followed by a single consonant plus the vowel /a/* (note, not a double consonant). There are a large number of words whose vowels change quality in this manner. We will continue to point them out to you as they come up.

Don't worry about this for your own pronunciation. Just imitate your teachers. We point this out so that you won't be thrown by these different pronunciations of the same word when you hear them from Malayalis.

DRILL 9: REPETITION BUILD-UP

- | | | |
|----|-------------------------------------|--|
| 1. | <u>da</u> aham | thirst |
| | <u>da</u> aham uNDə? | Is there thirst? |
| | niŋŋaLkku <u>da</u> aham uNDə? | Is there thirst to you? Are you thirsty? |
| 2. | uNDə | There is; yes |
| | <u>da</u> aham uNDə | There is thirst; Yes, I am. |
| | enikkyə <u>da</u> aham uNDə. | There is thirst to me; I'm thirsty. |
| 3. | vaLaŋe | very |
| | vaLaŋe <u>da</u> aham uNDə. | There is a great thirst; I'm very thirsty. |
| | enikkyə vaLaŋe <u>da</u> aham uNDə. | To me there is a great thirst; I'm very thirsty. |

4. illa
daaham illa
 enikkyu daaham illa.

There is not; No.

There isn't a thirst; I'm not thirsty.

To me there isn't a thirst; I'm
 not thirsty.

5. veeNamo?
 (NS) veeN'o?
 kaappi
 kaappi veeN'o?
 niṅgaLkku kaappi veeN'o?

Is (it) wanted?

Is (it) wanted?

coffee

Is coffee wanted?

Is coffee wanted by you?; Do
 you want some coffee?

6. veeNDa
 kaappi veeNDa
 enikkyu kaappi veeNDa.

Not wanted; No.

Coffee is not wanted.

Coffee is not wanted by me; I
 don't care for any coffee.

7. veeNam
 kaappi veeNam
 enikkyu kaappi veeNam.

Is wanted; Yes.

Coffee is wanted.

Coffee is wanted by me; I'd
 like some coffee.

8. višappu
 višapp' uNDu.
 (NS) vešapp' uNDu.
 enikkyu vešaapp' uNDu.

hunger, appetite

There is hunger.

There is hunger to me; I'm
 hungry.

9. uNDo?
 višapp' uNDo?
 (NS) vešapp' uNDo?

is there?

Is there hunger?; Are (you)
 hungry?; is (he, she) hungry?

- | | | |
|------|-------------------------------|--|
| 10. | kuračču | some, a little |
| (NS) | koračču | |
| (NS) | koračču vešapp' uNDu. | There's a little hunger. |
| (NS) | enikkyu koračču vešapp' uNDu. | There's a little hunger to me; I'm somewhat hungry. |
| 11. | vaLaṭe | much, very |
| (NS) | vaLaṭe vešapp' uNDu. | There is much hunger. |
| (NS) | enikkyu vaLaṭe vešapp' uNDu. | I'm very hungry. |
| 12. | čooru | cooked rice; food in general |
| | čooru veeN'o? | Do (you) want something to eat?; Do (you) want some rice? |
| 13. | veeNDa. | No. Not wanted. |
| | veeNDa, kaappi maḍi. | No, coffee's enough. |

Grammar Note: Dative case plus uNDu/illa and veeNam/veeNDa

There are a number of verbs in Malayalam which require that what we English speakers usually think of as the subject of the sentence must be in the dative rather than the nominative case. You learned two such important verbs in the preceding drill, /uNDu/ and /veeNam/ (and their respective negative forms, /illa/ and /veeNDa/).

If uNDu/illa or veeNam/veeNDa is the verb in the sentence, the subject must be in the dative case. So we say:

- | | |
|---------------------------------|-----------------------------|
| enikkyu ḍaaham uNDu (illa). | I am (am not) thirsty. |
| enikkyu kaappi veeNam (veeNDa). | I want (don't want) coffee. |

And we *can't* say:

- | |
|------------------------------|
| ṅaan ḍaaham uNDu (illa). |
| ṅaan kaappi veeNam (veeNDa). |

In strictly grammatical terms /enikkyu/ is not the subject of the Malayalam sentence. /daaham/ is the subject and the sentence could be very *literally* translated, "To me there is thirst." In this stilted English sentence "thirst" is the subject, just as /daaham/ is the real subject of the Malayalam sentence. But since /enikkyu daaham uNDu/ translates more naturally as "I am thirsty," we can think of /enikkyu/ as being the subject and make the rule that when /uNDu/ or /veeNam/ is the verb, the subject is in the dative case.

It might seem a little confusing at first that /naan/ and /enikkyu/ can both mean "I." But if you think about it, "I" and "me" in English both refer to the same person, i.e. the person who is speaking. We use "I" when the speaker is the subject of the clause or sentence, "me" when the speaker is the object. We say,

I gave it to John.

John gave it to me.

but *never*,

Me gave it to John.

John gave it to I.

even though the meaning of the incorrect sentence is quite clear. Thus it is grammar which determines when to use "I," and when "me." (Of course the same is true with he/him, she/her, they/them, etc.)

In the same way /enikkyu/ and /naan/ both mean "the speaker" in Malayalam. The grammar of the language demands that we use /enikkyu/ with certain verbs (like uNDu/illa and veeNam/veeNDa) and /naan/ with other verbs.

Grammar Note: Various Words for "yes" and "no"

You will notice in Drill 10 that there are actually several different words in Malayalam for "yes" and "no." Which word is correct in a given situation depends on which verb was used in the question. For example,

veeN'o?: veeNam/veeNDa

If the question is one formed with /veeN'o?/—like /ninggaLkku kaappi veeN'o?/, "Do you want some coffee?"—the correct way to say "Yes" would be /veeNam/, "wanted"; while "No" would be /veeNDa/, "not wanted."

uNDo?: uNDu/illa

If the question is formed with /uNDo?/—like /avaLkku višapp' uNDo?/, "Is she hungry," the correct way to answer affirmatively is /uNDu/, "There is"; negatively is /illa/, "There isn't."

aaNo?/alle?: ade/alla

If the question is formed with /aaNo?/ or /alle?/—like /ninggaLuDe viiDa koTTayatt' aaNo?/, "Is your home in Kottayam?" or /ninggaLuDe viiDa koTTayatt' alle?/, "Your home is in Kottayam, isn't it?" the correct way to answer "Yes" is /ade/ "It is"; "No" would be /alla/, "It isn't."

DRILL 10: RESPONSE

Give suitable *positive* answers to the questions. Remember, there are different words for "yes" depending on which verb is used in the question:

1. viiTTil anju peeṛ' uNDo?
 2. kaappi veeN'o?
 3. avaL'De peeṛ(ṁ) _____ alle?
 4. daaham uNDo?
 5. ayaaL'De viiD(ṁ) _____ il aaNo?
 6. muriyil eTTṁ paṅkuTTigaL uNDo?
 7. čooru veeN'o?
-

DRILL 11: RESPONSE

Give suitable *negative* answers to the questions above (Drill 10). Remember there are also different words for "no" depending on which verb is used in the question.

DRILL 12: REPETITION (*nominative and dative of pronouns*)

| | |
|---------------------|------------|
| ñaan | I |
| enikkyu | I/to me |
| <u>ni</u> ṅṅaL | you |
| <u>ni</u> ṅṅaLkku | you/to you |
| avan | he |
| avanu | he/to him |
| ayaaL | he |
| ayaaLkku | he/to him |
| <u>adde</u> ham | he |
| <u>adde</u> hattinu | he/to him |
| avaL | she |
| avaLkku | she/to her |

| | |
|---------|--------------|
| avar | she |
| avarkku | she/to her |
| avar | they |
| avarkku | they/to them |

DRILL 13: TRANSFORMATION

Change the dative forms given to their equivalent nominative forms.

Example: Teacher: enikkyu
Student: ñaan

| | |
|-----------|--------------|
| avaLkku | addeehattinu |
| ayaaLkku | avanu |
| niṅṅaLkku | enikkyu |

DRILL 14: TRANSFORMATION

Change the nominative forms given to their equivalent dative forms.

| | |
|----------|-------|
| addeeham | ñaan |
| niṅṅaL | avar |
| avaL | ayaaL |
| avan | |

Grammar Note: Dative Case Endings /-u, -kku, -kkyu, inu/

1. /-u/

This ending corresponds to the possessive ending /-de/. Words ending in /-n/ in the nominative take /-u/ in the dative and /-de/ in the possessive.

| | |
|-----------|-------------------------------------|
| avan | he |
| avanu | to/for him; he |
| avande | his |
| čeeTTan | older brother |
| čeeTTanu | to/for older brother; older brother |
| čeeTTande | older brother's _____ |

Of course, if the next word starts with a vowel the final /-u/ of /avanu/ or /čeeTTanu/ will drop (see p.) and then the dative case will *sound* just like the nominative case.

2. /-kkyu, -ykkyu/, and /-kku/

These three endings together correspond to the possessive ending /-uDe/, i.e. *all words ending in /-i, -a, -r/ and some ending in /-L/ take either /-kkyu, -ykkyu/, or /-kku/ in the dative and /-uDe/ in the possessive.*

/-kkyu/ Words ending in /-i/ in the nominative take /-kkyu/ in the dative.

| | |
|------------|----------------------|
| čeečči | older sister |
| čeeččikkyu | to/for older sister |
| čeeččiyuDe | older sister's _____ |

/-ykkyu/ Words ending in /-a/ in the nominative take /-ykkyu/ in the dative.

| | |
|-----------|----------------|
| amma | mother |
| ammaykkyu | to/for mother |
| ammayuDe | mother's _____ |

/-kku/ Words ending in /-r/, pronouns ending in /-L/ and some additional words ending in /-L/ take /-kku/ in the dative. (Other words ending in /-L/ take /-inu/. See below.)

| | |
|-------------------|-------------------------|
| avar | she, they |
| avarkru | to/for her; to/for them |
| avafuDe | her _____; their _____ |
| <u>ni</u> ngaL | you |
| <u>ni</u> ngaLkku | to/for you |
| <u>ni</u> ngaLuDe | your |
| peNkuTTigaL | girl |
| peNkuTTigaLkku | to/for the girl |
| peNkuTTigaLuDe | the girl's _____ |

3. /-inu/

This dative ending corresponds to the possessive ending /-inde/, i.e. *Words ending in all other sounds take the dative ending /-inu/, and the possessive ending /-inde/.*

| | |
|-----------------------|-------------------|
| saaru | Sir; teacher |
| saarinu | to/for Sir |
| saarinde | Sir's _____ |
| <u>adde</u> eham | he |
| <u>adde</u> ehattu | to/for him |
| <u>adde</u> ehattinde | his _____ |
| <u>nars</u> | nurse |
| <u>nars</u> inu | to/for the nurse |
| <u>nars</u> inde | the nurse's _____ |
| keerooL | Carol |
| keerooLinu | to/for Carol |
| keerooLinde | Carol's _____ |

DRILL 15: TRANSFORMATION

Change the *possessive* forms given to their equivalent *dative* forms.

ninnaLuDe

addeehattinde

avañinde

ayaaLuDe

avaLuDe

avande

ende

DRILL 16: TRANSLATION

Translate into Malayalam.

1. I'm thirsty.
2. He's thirsty. (a little boy)
3. He's hungry. (the teacher)
4. She's very hungry. (the teacher)
5. She's very thirsty. (friend of same age)
6. He wants some coffee. (friend of same age)
7. I would like some coffee.
8. Do you want something to eat?
9. There are three girls in the room.
10. How many boys are there in the room?
11. Are there four boys in the room?

Pronunciation Note: More Assimilations

Those chamelions are at it again! The nasals in the new words in Drill 17 assimilate to the following sound in the same manner as those described in paaDam ñaNDu, pp. 28-29.

/čeeTTanmaar/, "older brothers" becomes [čeeTTammaar]

/aniyanmaar/, "younger brothers" becomes [aniyammaar]

/kuuTTugaafanmaar/, "friends" (male) becomes [kuuTTugaarammaar]

[ombadu], "nine" is actually written in Malayalam script with the Malayalam letter for /n/ but in speech the word is virtually always pronounced [ombadu] rather than /ɔnbadu/ because of assimilation.

DRILL 17: REPETITION

| | | |
|------|------------------|--|
| | čeeTTan | older brother |
| | čeeTTanmaar | older brothers |
| (NS) | čeeTTammaar | |
| | aniyan | younger brother |
| | aniyanmaar | younger brothers |
| (NS) | aniyammaar | |
| | čeeTTatti | older sister |
| | čeeTTattimaar | older sisters |
| | čeečči | older sister (shortened, more affectionate form) |
| | čeeččiimaar | older sisters |
| | aniyatti | younger sister |
| | aniyattimaar | younger sisters |
| | kuuTTugaafan | friend (male) |
| | kuuTTugaafanmaar | friends |
| (NS) | kuuTTugaafammaar | |
| | kuuTTugaafi | friend (female) |
| | kuuTTugaafiimaar | friends |

| | |
|-------------|-------|
| peṅkuTTi | girl |
| peṅkuTTigaL | girls |
| aaṅkuTTi | boy |
| aaṅkuTTigaL | boys |

Grammar Note: The Plural /-kaL/ and /-maar/

The plural is important in Malayalam only with words that refer to people. While it is *possible* to make any noun plural by adding /-kaL/ or /-maar/ the general rule is that these endings are used only

- a) with "people" words
- b) when speaking about some class of things in general, like /pudiya vaakkugaL/.

Otherwise, the singular *form* is used and a preceding number, or word like /etra/ "how many" is enough to indicate there is a plural meaning. For example

/pustagam/ literally means "book"

/pustagaṅgaL/ literally means "books" (/pustagam/ plus /-kaL/ becomes /pustagaṅgaL/ by assimilation)

But people will *usually* say /muriyil anṅa pustagam uNDa/, "There are five books in the room" rather than /muriyil anṅa pustagaṅgaL uNDa/, though the latter is possible. By the same token they would usually say /etra pustagam uNDa?/ "How many books are there?" rather than /etra pustagaṅgaL uNDa?/.

However, if the word refers to people (or Gods), the plural form is almost always used. For example, /enikkya munnu ṅeeTTanmaar uNDa/, "I have three older brothers" rather than /enikkya munnu ṅeeTTan uNDa/,

or /klaassil eTT' aaNkuTTigaL uNDu/, "There are eight boys in the class" rather than /klaassil eTT' aaNkuTTiyuNDu/. (The /-k-/ sounds like /-g-/ because it comes between vowels in the word /aaNkuTTigaL/.)

The ending /-maar/ shows respect as well as plurality while /-kaL/ is neutral in terms of respect. Thus /-maar/ is added to words designating people for whom the culture has some special respect. For example, words for *relatives* whether younger or older, male or female, add /-maar/ to form the plural (/čeeTTanmaar, aniyattimaar/). But a word like /kuTTi/, "child," forms its plural with /-kaL/ (/kuTTigaL/, remember the /-k-/ will sound like [g] because it comes between vowels) because there is no *special* respect reserved for unrelated children in the culture. Similarly the words for various *things* all form their plurals with /-kaL/ since there is no special respect shown to "things."

DRILL 18: RESPONSE

Give suitable answers to the questions below, and translate your answers into English.

1. niᅇᅇaLkk' eᅇra čeeTTanmaar uNDu?
2. niᅇᅇaLkku řaNDu čeeTTanmaar uNDu?
3. avaLkk' eᅇra čeeTTattimaar uNDu?
4. ayaaLkk' eᅇra aniyanmaar uNDu?
5. eTT' aniyattimaar uNDu?
6. čeeččiyuDe peeřu maadhavi alle?
7. aniyande jooliyend' aaNu?
8. kuuTTuᅇaařande viiD' eviDeyaaNu?
9. kuuTTuᅇaařiyuDe viiD' eviD' aa?
10. čeeTTande jooliyend' aa?
11. viiTTil etreyaaN uNDu?

12. viiTTil etra peeř' uNDu?
13. aniyana daaham uNDo?
14. čeeččikkyu višapp' uNDo?
15. čeeččikkyu kaappi veeN'o?
16. aniyattikkyu daaham uNDo?

*pudiya vaakkugaL*Nouns

| | |
|---------------------|---|
| peeṛu | person/people; name |
| muri | room |
| daaham | thirst |
| višappu | hunger |
| čooru | cooked rice; food in general |
| kaappi | coffee |
| čeeTTan, -maar | older brother/older brothers |
| aniyan, -maar | younger brother/younger brothers |
| čeeTTatti, -maar | older sister/older sisters |
| čeečči, -maar | older sister/older sisters (a shortened, more affectionate form of čeeTTatti) |
| aniyatti, -maar | younger sister/younger sisters |
| kuuTTugaaṛan, -maar | friend/friends (male) |
| kuuTTugaaṛi, -maar | friend/friends (female) |
| peNkuTTigaL | girls |
| aaNkuTTigaL | boys |

Pronouns, Dative Case

| | |
|--------------|-------------------|
| enikkyu | to/for me; I |
| niṅṅaLkku | to/for you; you |
| avanu | to/for him; he |
| ayaaLkku | to/for him; he |
| addeehattinu | to/for him; he |
| avaLkku | to/for her; she |
| avarkku | to/for her; she |
| avarkku | to/for them; they |

Adjectives

vaLafe

much, very

kuračču (koračču)

some; a little

Verbs

uNDu

there is/there are; has/have;
yes

illa

there isn't/there aren't;
hasn't/haven't; no (nega-
tive of /uNDu/)

veeNam

is wanted; want/wants; yes

veeNDa

is/are not wanted; don't/doesn't
want; no (negative of /veeNam/)Cardinal Numbersmuunu

three

naalu

four

anj

five

aaru

six

eeR

seven

eT

eight

ombad

nine

patt

ten

Question Wordsetra

how many?

Function Words

-u

-ku-kyu-ykyu-iu

dative case endings

VOCABULARY NOTES

1. čeeTTan, aniyān etc.

These terms are often used as names. A boy (or grown man for that matter) will *regularly* refer to and call his older sister /čeečči/, much as an American boy *might* use "Sis." In addition to the words you learn in this lesson there exist some more general terms for "brother" and "sister."

| | |
|-------------------------|----------|
| sahooda <u>ñ</u> an | brother |
| sahooda <u>ñ</u> anmaar | brothers |
| sahooda <u>ñ</u> i | sister |
| sahooda <u>ñ</u> iimaar | sisters |

These tend to have more appeal for Americans, being more "efficient." However the more explicit terms reflect Indian culture and are definitely preferred among Malayalis.

2. aniyān, aniyatti

In very formal speech and writing these words are written and pronounced /anujan/ and /anujatti/. However, in most situations the forms /aniyan/ and /aniyatti are used.

iuNiT onnu
paaDam naalu

DRILL 1: REVIEW PRONUNCIATION DRILL, DENTALS

madi
madiyo?
pudiya
niṅṅaL
endu
ennu
onnu
muunnu
obadu
addehattinu
daaham
pudiya vaakkugaL
niṅṅaL'De peeṛ' end' aa?
ende peeṛu lakṣmiyenn' aaNu.
paaDam onnu
paaDam muunnu
iuNiT obadu
addehattinu daaham uNdu.

DRILL 2: REVIEW PRONUNCIATION DRILL, RETROFLEXES

viiDu
paaDam
eviDe

DaakTar
 aaNu
 aaN
 kuTTi
 aaṅkuTTi
 peN
 peṅkuTTi
 faNDu
 avaLuDe
 eTTu
 čeeTTan
 kuuTTuḡaaṅan
 uNDu

Grammar Note: Another Use of the Dative Case

So far we have used the case endings only with pronouns. But Malayalam has numerous uses for the cases when added to either noun or pronoun. /kaappikkyu pansaaṅa veeNam/ translates most *naturally* into English as "(I) would like (some) sugar in (my) coffee." The "in" tends to make one want to use the locative case /-il/, but that would be neither correct nor easily understandable in Malayalam. It may help you to remember that the *dative* is used in such a sentence if you think of it as "I want/need sugar *for* (my) coffee" or "Sugar is needed *for* the coffee."

DRILL 3: REPETITION BUILD-UP

- | | | |
|----|---------------|---------------------|
| 1. | paal | milk |
| | paalu | milk |
| | paalu veeN'o? | Do (you) want milk? |
| | kaappikkyu | for the coffee |

| | |
|---|---|
| kaappikkyu paalu veeN'o? | Do (you) want milk for the coffee? or, Would you like milk for your coffee? |
| <u>ni</u> ṅṅaLkku | |
| <u>ni</u> ṅṅaLkku kaappikkyu paal veeN'o? | Do you want milk for the coffee? |
| 2. panjasaafa | sugar |
| pan'saafa | sugar |
| pan'saafa veeN'o? | Do (you) want sugar? |
| kaappikkyu pan'saafa veeN'o? | Do (you) want sugar for the coffee? |
| <u>ni</u> ṅṅaLkku kaappikkyu pan'saafa veeN'o? | Do you want sugar for the coffee? or, Would you like sugar in your coffee? |

Grammar Note: /-um ... -um/

/-um/ means "and." It is added to both words that are joined by "and."

paal um pan'saafeyum
milk and sugar and

DRILL 4: REPETITION BUILD-UP

| | |
|---|---|
| 1. veeNam | is wanted; want |
| paalum pan'saafeyum | milk and sugar |
| paalum pan'saafeyum veeNam | Milk and sugar is wanted. or, (I) would like (some) milk & sugar; (He, she, they, etc.) would like some milk and sugar. |
| kaappikkyu paalum pan'saafeyum veeNam. | (I)'d like some milk and sugar for (my) coffee. |
| enikkyu | I (dative case) |

- enikkyu kaappikkyu paalum
pan'saaŕeyum veeNam.
avaLkku kaappikkyu paalum
pan'saaŕeyum veeNam.
2. čaaya
čaaayakkyu
(NS) čaa'e'kkyu
3. veeN'o?
čaaayekkyu pan'saaŕa veeN'o?
paalum pan'saaŕeyum
čaaayekkyu paalum pan'saaŕeyum
veeN'o?
4. veeNam
paalum pan'saaŕeyum
čaaayekkyu paalum pan'saaŕeyum
veeNam.
5. uppũ
uppũ veeN'o?
poDi
muLuga poDi
muLuga poDi veeN'o?
uppum muLuga poDiyũ
uppum muLuga poDiyum veeN'o?
muTTa
muTTayakkyu
(NS) muTTekkyu
muTTekky'uppum muLuga
poDiyum veeN'o?
ayaaLkku muTTekky' uppum
muLuga poDiyum veeN'o?
- I'd like some milk and sugar
for the coffee.
She'd like some milk and
sugar for the (her) coffee.
tea
for the tea (dative of čaaya)
Is (it) wanted?
Is sugar wanted/Do (you)
want sugar in the tea?
milk and sugar
Would (you) like milk and
sugar in (your) tea?
wanted
milk and sugar
Milk and sugar is wanted for
the tea.
salt
Do (you) want salt?
powder
pepper powder (black)
Do (you) want pepper?
salt and pepper
Do (you) want salt and pepper?
egg
for the egg/on the egg
Do (you) want salt and pepper
on (your) eggs.
Does he want salt and pepper
on (his) eggs?

6. veeNDe? (you) want, don't (you)?
 uppum muLuga poDiyum (You) want salt and pepper,
 veeNDe? don't (you)?
 muTTel:ky' uppum muLuga (You) want salt and pepper on
 poDiyum veeNDe? (your) eggs, don't (you)?

Note: Use these expressions at meals and during coffee or coke breaks. The more you use your Malayalam in real-life situations, the quicker and better you'll learn. If you don't know the name of something in Malayalam just use English. For example:

enikkye "seven up" veeNam.

DRILL 5: READING

Practice reading aloud the selection below until you can do so easily.

čeeččiyum aniyanum

čeeččiyuDe peeřu šaandayenn' aaNu. aniyande peeřu baabuvern' aaNu.
avařuDe viiDu koTTayatt' aaNu.

Grammar Note:

A few common place names ending in /-m/ optionally take /-u/ instead of /-il/ as the locative case ending. Following regular sound rules the /-m/ becomes /-tt/ and the /-u/ drops before a following vowel. Thus /koTTayam/ becomes /koTTayatt'/ in the reading above.

DRILL 6: RESPONSE

pustagam aDekkyaNam!

The teacher will read aloud the following comprehension questions based on Drill 5 and students will give appropriate answers. *Books should be closed throughout.*

1. aniyande peeř' end' aaNu?
 2. avařuDe viiD' eviD' aa?
 3. čeeččiyuDe peeř' end' aa?
-

Vocabulary Note: /nammaL/

Notice that in English "we" can mean either "you (i.e. the listener) and I" or "somebody else and I, but not you (the listener)." Malayalam has two separate words for these two meanings of "we." /nammaL/ means "you and I." The other word, /ñaṅṅaL/, means "somebody else and I, but not you." The dative of /nammaL/ is /nammaLkku/, often contracted to /namma'kku/.

Grammar Note: /nammaLkk \mathring{u} poogaam/

/nammaLkk \mathring{u} / plus "verb stem" plus /-aam/ means "Let's _____."

DRILL 7: REPETITION BUILD-UP

- | | | |
|------|---|-----------------------------------|
| 1. | poogaam | (Let's) go. |
| | <u>n</u> ammaL | we (you and I) |
| | <u>n</u> ammaLkk \mathring{u} | us, we (dative of <u>n</u> ammaL) |
| (NS) | <u>n</u> amma'kk \mathring{u} | |
| | <u>n</u> amma'kk \mathring{u} poogaam | Let's go. |
| | hoTTal | eating place, restaurant |
| | hoTTalil | /hoTTal/ plus locative case |
| | hoTTalil poogaam | (Let's) go to a restaurant. |
| | <u>n</u> amma'kk \mathring{u} hoTTalil poogaam | Let's go to a restaurant. |
| 2. | poostaappis | post office |
| | poostaappisil | to the post office |
| | poostaappisil poogaam. | (Let's) go to the post office. |
| | <u>n</u> amma'kk \mathring{u} poostaappisil poogaam. | Let's go to the post office. |
| 3. | sinama | movie, cinema |
| | sinamaykk \mathring{y} \mathring{u} | /sinama/ plus dative case |
| (NS) | sinameykk \mathring{y} \mathring{u} | |
| | sinameykk \mathring{y} \mathring{u} poogaam | (Let's) go to the movies. |
| | <u>n</u> ama'kk \mathring{u} sinameykk \mathring{y} \mathring{u} poogaam | Let's go to the movies. |
| 4. | paTTaNam | town |
| | paTTaNattil | /paTTaNam/ plus locative case |
| | paTTaNattil poogaam | (Let's) go to town. |
| | <u>n</u> ama'kk \mathring{u} paTTaNattil poogaam | Let's go to town. |

| | | |
|----|-----------------------------------|--------------------------|
| 5. | biičču | beach |
| | biiččil poogaam | (Let's) go to the beach. |
| | <u>na</u> mma'kkū biiččil poogaam | Let's go to the beach. |

Pronunciation Note: Retroflex /R/

To produce this retroflex sound (as in /kaRikkyāam/, Drill 8), the back of the tongue tends to "bunch up" toward the back of the mouth while the front curls up and back, extending toward, but not touching, the point where the alveolum and the hard palate meet. (See Diagram 8, p. 69, /R/, *Side View*.) If you looked at the tongue from the front (rather than from the side) you would see that it is widened and that the sides of the tongue touch—or almost touch—the teeth (upper bicuspids). (See Diagram 8, p. 69, /R/, *Front View*.) However, the tongue does *not* ordinarily touch against the *roof* of the mouth. If the sound is produced slowly and carefully there may be some slight contact between the tongue and roof producing a "zh" like sound. However, at normal speed there is very little, if any, contact and the sound then produced may *seem* something like the American "r."

DRILL 8: REPETITION BUILD-UP

| | | |
|------|--|---|
| 1. | kaRikkyāam | (let's) eat and/or drink |
| | biskettu | cookie, cracker (biscuit) |
| | kaappiyum biskettum | coffee and cookies |
| | kaappiyum biskettum kaRikkyāam | (Let's) have (i.e. eat & drink) some coffee and cookies. |
| (NS) | kaappiyum biskettuḡ gaRikkyāam | |
| | <u>na</u> mmaLkkū kaap iyum biskettum kaRikkyāam. | Let's have some coffee and cookies. |
| (NS) | <u>na</u> mma'kkū kaappiyum biskettuḡ gaRikkyāam. | |

DIAGRAM 8

Malayalam /R/, Side View

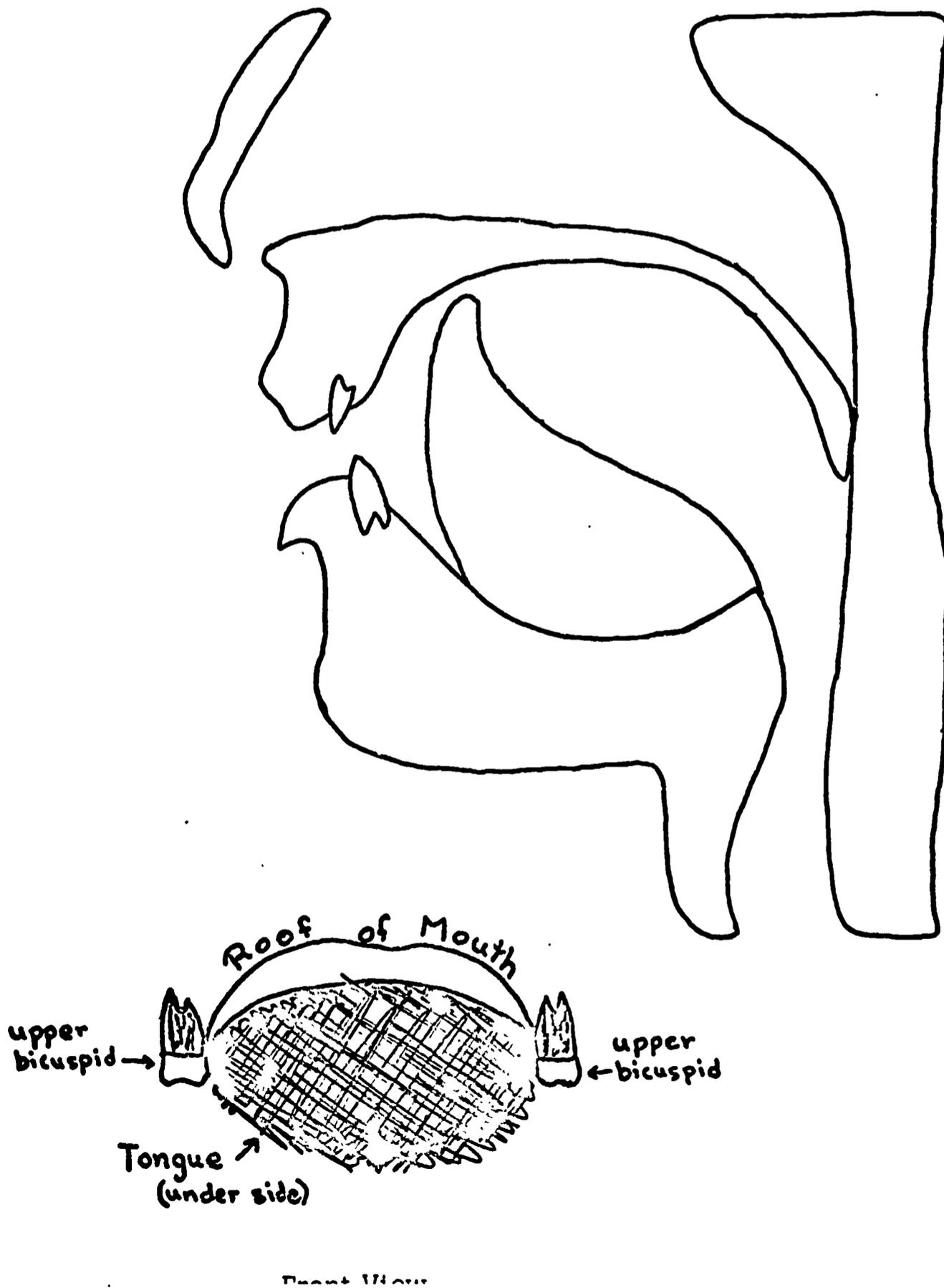
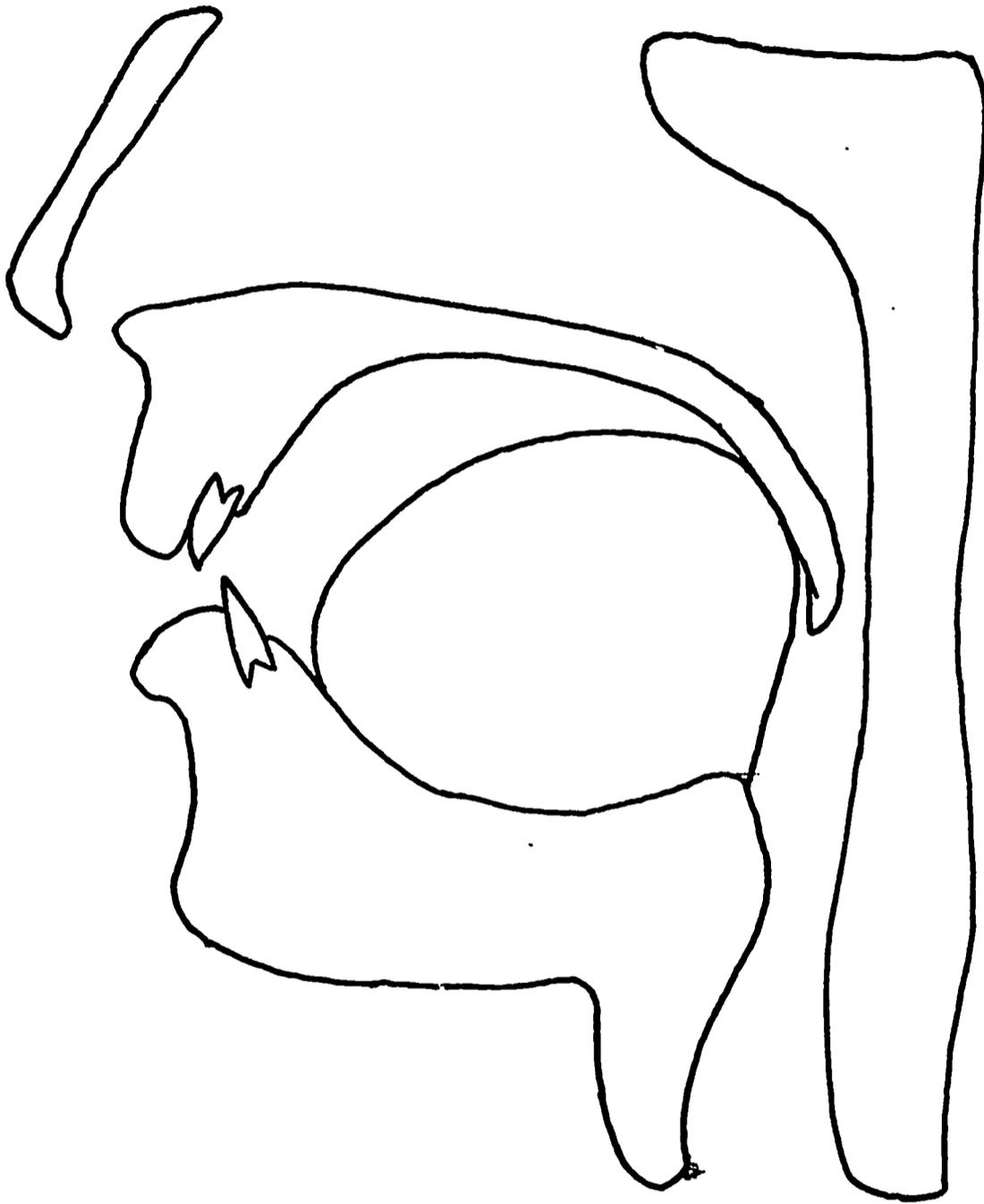


DIAGRAM 9

Malayalam and English /ŋ/



You have probably already noticed that this letter (found in /nɪŋgaL/ and /nɪŋgaLuDe/) sounds something like English "ng" in a word like "singer." Notice, however, it is *not* like the "ng" in "finger." As with most Malayalam sounds, the contact is very light and relaxed.

- | | | |
|------|--|--|
| 2. | miin | fish |
| | kari | curry |
| | miinṅkari/miinṅari | fish curry |
| | čoorum miinṅariyum | rice and fish curry |
| | čoorum miinṅariyum kaRikkyaam. | (Let's) have (eat) fish curry and rice. |
| (NS) | čoorum miinṅariyuṅ gaRikkyaam. | |
| | <u>na</u> mma'kkə čoorum miinṅariyuṅ gaRikkyaam. | Let's have some fish curry and rice. |
| 3. | roTTi | bread |
| | roTTi kaRikkyaam | (Let's) have (eat) some bread. |
| | <u>na</u> mma'kkə roTTi kaRikkyaam. | Let's have some bread. |
| 4. | iračči | meat |
| (NS) | eračči | |
| | eraččikkari | meat curry |
| | roTTi | |
| | roTTiyum eraččikkariyum | bread and meat curry |
| | roTTiyum eraččikkariyum kaRikkyaam | (Let's) have bread and meat curry. |
| (NS) | roTTiyum eraččikkariyuṅ gaRikkyaam. | |
| | <u>na</u> mma'kkə roTTiyum eraččikkariyuṅ gaRikkyaam. | Let's have bread and meat curry. |

Pronunciation note: /iračči/ becomes /eračči/

The /i/ becomes [e] because it is followed by a single consonant and the vowel /a/. See Pronunciation Note, pp. 43-44.

Pronunciation Note: Initial /k-/ drops

Notice that at normal speed the initial /k-/ is often so lightly pronounced as to be inaudible or just barely audible.

DRILL 9: REPETITION BUILD-UP

- | | | |
|------|-------------------------------------|-----------------------------|
| 1. | kuDikkyam | (Let's) drink. |
| | kaappi kuDikkyam. | (Let's) drink some coffee. |
| (NS) | kaappi 'uDikkyam. | |
| | <u>n</u> ammaLkku kaappi kuDikkyam. | Let's drink some coffee. |
| (NS) | <u>n</u> amma'kku kaappi 'uDikkyam. | |
| 2. | biiru | beer |
| | biiru kuDikkyam | (Let's) drink beer. |
| (NS) | biir' 'uDikkyam. | |
| | <u>n</u> amma'kku biir' 'uDikkyam. | Let's drink (some) beer. |
| 3. | čaaya kuDikkyam | (Let's) drink tea. |
| (NS) | čaaye 'uDikkyam | |
| | <u>n</u> amma'kku čaaye 'uDikkyam | Let's drink tea. |
| 4. | čaa'eyum biskettum | tea and cookies |
| | čaa'eyum biskettum kaRikkyam. | Let's have tea and cookies. |
| (NS) | čaa'eyum biskettuḡ gaRikkyam. | |
-

DRILL 10: ADDITIVE

The teacher will supply a noun from the list below. Student one will add a suitable verb (and a case ending to noun if necessary). Student two will add /namma'kku/ and then translate the sentence.

Example 1: Teacher: poostaappis
 Student 1: poostaappisil poogaam
 Student 2: namma'kka poostaappisil poogaam.
 Let's go to the post office.

Example 2: Teacher: roTTiyum muTTayum
 Student 1: roTTiyum muTTayum kaRikkyaam.
 Student 2: namma'kka roTTiyum muTTayum kaRikkyaam.
 Let's have (eat) bread and eggs.

1. poostaappis
2. kaappi
3. kaappiyum biskettum
4. paTTaNam
5. miingari
6. muri
7. roTTiyum muTTayum
8. biira
9. viiDu
10. čooruᅇ kariyum
11. sinama

Grammar Note: /iŠTam/

/iŠTam aaNu/ is another construction which, like */veeNam/* and */uNDu/*, demands that its subject be in the dative case.

DRILL 11: REPETITION BUILD-UP

- | | |
|------------------|---|
| 1. iŠTam | a liking for |
| iŠTam alla | is not liked; don't/doesn't like |
| paal iŠTam alla. | Milk isn't liked; (He, She, etc.) doesn't like milk. |

- aa kuTTi that child
 aa kuTTikkyu "child" plus dative case
 aa kuTTikkyu paal iŠTam alla. That child doesn't like milk.
 enikkyu paal iŠTam alla. I don't like milk.
2. iŠTam aaNu is liked; like/likes
 čaaye iŠTam aaNu. Tea is liked; (He, They, etc.)
 like tea.
- ii kuTTi this child
 ii kuTTikkyu čaaye iŠTam aaNu. This child likes tea.
 aa kuTTikkyu čaaye iŠTam aaNu. That child likes tea.
3. iŠTam aaNo? Is (it) liked? Do/does (____)
 like (it)?
 miingariyum čoorum fish curry and rice
 (NS) miingariyun čoorum
 miingariyun čoorum iŠTam
 aaNo? Is fish curry and rice liked?
 (Do you/Does he, etc.) like
 fish curry and rice?
- šeešan Sheshan, a Hindu male name
 šeešana dative of Sheshan
 šeešana miingariun čoorum
 iŠTam aaNo? Does Sheshan like fish curry
 and rice?
4. eraččikkari meat curry
 eraččikkari iŠTam aaNo? Is meat curry liked? (Do
 children/Does Mike, etc.)
 like meat curry?
 seešana dative of Seshan
 seešan' eraccikkari iŠTam
 aaNo? Does Seshan like meat curry?
 Is meat curry liked by
 Seshan?
5. iŠTam alle? It's like, isn't it?
 biir' iŠTam alle? Beer is liked, isn't it?
 (You, They, etc.) like beer,
 don't you/they?

| | |
|---------------------------|-----------------------------|
| saaru | Sir |
| saarinu | dative of saaru |
| saarinu biir' iŠTam alle? | Sir likes beer, doesn't he? |

DRILL 12: TRANSFORMATION

Figure out the datives of the following names, as well as those of your classmates' names. (See grammar note, pp. 50-52, if necessary.)

- | | |
|----------|------------|
| 1. Kevin | 6. šaanda |
| 2. Judy | 7. baabu |
| 3. Jeff | 8. lakŠmi |
| 4. Carol | 9. vargiis |
| 5. Mona | 10. řaaman |
-

DRILL 13: TRANSLATION

- Does Jeff want sugar in his coffee?
 - Shanta likes fish curry, doesn't she?
 - Lakshmi has two older brothers.
 - Mona has two older brothers and two younger brothers.
 - Kevin is very hungry.
 - Let's go to the town.
 - Vargiis wants pepper on (his) eggs.
-

DRILL 14: REVIEW

Count one through ten.

DRILL 15: REPETITION

| | |
|----------------------------------|---|
| patt <u>inonnu</u> | eleven |
| pand <u>faNDu</u> | twelve |
| maNi | bell; o'clock |
| aayi | has/have become |
| o <u>ru</u> maNiyaayi. | It's one o'clock (one bell has become). |
| fa <u>NDu</u> maNiyaayi. | It's two o'clock. |
| mu <u>unnu</u> maNiyaayi. | It's three o'clock. |
| na <u>alu</u> maNiyaayi. | It's four o'clock. |
| an <u>ju</u> maNiyaayi. | It's five o'clock. |
| a <u>aru</u> maNiyaayi. | It's six o'clock. |
| ee <u>ru</u> maNiyaayi. | It's seven o'clock. |
| ei <u>ru</u> maNiyaayi. | It's eight o'clock. |
| om <u>ba<u>du</u></u> maNiyaayi. | It's nine o'clock. |
| pa <u>ttu</u> maNiyaayi. | It's ten o'clock. |
| patt <u>inonnu</u> maNiyaayi. | It's eleven o'clock. |
| pand <u>faNDu</u> maNiyaayi. | It's twelve o'clock. |
| e <u>tra</u> maNiyaayi? | What time is it? |

DRILL 16: RESPONSE

Pictures of clocks showing various times will be drawn on the board.

A student or the teacher will point to a clock and ask /etra maNiyaayi?/ and students will give appropriate reply.

DRILL 17: CONVERSATION ("I Don't Like It" [coke])**Instructions:**

1. With books closed the teacher will read the conversation aloud and students will translate.
2. Practice the conversation several times, repeating after the teacher, having different students take different parts.
3. Have similar but different conversations among yourselves, substituting other foods or drink, etc.

1st enikkyu daaham uNDu.

2nd kooku veeN'o?

1st veeNDa. enikky' iŠTam alla.

2nd niᅇᅇa'kk' end' aaNu iŠTam?

1st seven up iŠTam aaNu.

iuNiT onnu

paaDam anju

DRILL 1: CONVERSATION ("Where's Dick?")

| | |
|--|-----------------------------|
| 1st trainee: <u>dik</u> eviDe? | Where's Dick? |
| 2nd trainee: launjil i <u>fikkyunnu</u> | He's sitting in the lounge. |
| 1st trainee: aviD' <u>end'</u> aa' <u>čeyyunna<u>du</u></u> | What's he doing there? |
| 2nd trainee: kaappi 'uDikkyun <u>nu</u> | Drinking coffee. |
| 1st trainee: <u>nama</u> 'kk' aviDe pua | Let's go there. |

pudiya vaakkugaL

| | |
|--------------------------|--|
| launj | lounge |
| i <u>fikkyunnu</u> | is/are sitting |
| aviDe (aviD') | there |
| <u>čeyyunna<u>du</u></u> | is/are doing |
| pua | a very common colloquial form of /poogaam/ "(Let's) go" |

Grammar Note: /-unnu; -unnadu/

Present tense ending /-unnu/;

Present verbal noun ending /-unnadu/

There are two common ways to express present time in Malayalam.

1. ayaaL kaappi kuDikkyunnu.
2. ayaaL kaappiyaadu kuDikkyunnadu.

Both of these have the same meaning: "He is drinking coffee." I.e., he is drinking it at the same time the speaker is telling about it.

The same two endings can also have a somewhat different meaning—showing habitual action (/řaavile/ means "morning").

1. ayaaL řaavile kaappi kuDikkyunnu.
2. ayaaL řaavile kaappiyaaNu kuDikkyunnadu.

Both of these mean "He drinks coffee in the morning" (i.e., showing regularity or habitualness).

Notice that the *present verbal noun* is actually made out of, or formed from, the present tense ending /-unnu/ plus /-a/ (an adjectival ending) plus /-du/. /-du/ means "thing" or "one" and when it unites with another word the result is a noun. For example, /ii/ "this" plus /-du/ is /idu/ "this one; this thing." /aa/ "that" plus /-du/ is /adu/ "that one; that thing."

DRILL 2: REPETITION BUILD-UP

- | | | |
|----|---|------------------------------|
| 1. | kuDikkyun <u>na</u> <u>du</u> | drinking |
| | end' aaNu kuDikkyun <u>na</u> <u>du</u> ? | What (are you) drinking? |
| | čeečči | Sis |
| | čeeččiyend' aaNu | What is Sis drinking? |
| | kuDikkyun <u>na</u> <u>du</u> ? | |
| | DaakTar | Doctor |
| | DaakTar end' aaNu | What is the doctor drinking? |
| | kuDikkyun <u>na</u> <u>du</u> ? | |
| 2. | kuDikkyun <u>nu</u> | drinking |
| | paalu kuDikkyun <u>nu</u> | (He's) drinking milk. |
| | čeečči paalu kuDikkyun <u>nu</u> | Sis is drinking milk. |
| 3. | kuDikkyun <u>na</u> <u>du</u> | drinking |
| | kaappiyaaNu kuDikkyun <u>na</u> <u>du</u> . | (He, She)'s drinking coffee. |
| | čeečči kaappiyaaNu | Sis is drinking milk. |
| | kuDikkyun <u>na</u> <u>du</u> | |

4. paDikkyunnadu studying
 end' aa(Nu) paDikkyunnadu? What are (you) studying?
 ninnaL end' aa(Nu) What are you studying?
 paDikkyunnadu?
 paDikkyunnu studying
 endu paDikkyunnu? What are (you) studying?
 ninnaL endu paDikkyunnu? What are you studying?
5. malayaaLam Malayalam
 malayaaLam paDikkyunnu. (I'm, He/s) studying Malayalam.
 naan malayaaLam paDikkyunnu. I'm studying Malayalam.
 paDikkyunnadu studying
 malayaaLam aa(Nu) (I'm, He's) studying Malayalam.
 paDikkyunnadu. ayalam.
 naan malayaaLam aa(Nu) I'm studying Malayalam.
 paDikkyunnadu.
 avan malayaaLam aa(Nu) He's studying Malayalam.
 paDikkyunnadu.
6. vaayikkyunnu playing (instrument)
 giTTaar vaayikkyunnu. A guitar is being played.
 aa penkuTTi that girl
 aa penkuTTi giTTaar That girl is playing a guitar.
 vaayikkyunnu.
7. patram newspaper
 patram vaayikkyunnu. A newspaper is being read.
 saaru Sir
 saaru patram vaayikkyunnu. Sir is reading a newspaper.
8. vaayikkyunnadu playing/reading
 end' aa(Nu) vaayikkyunnadu? What is being played/read?
 giTTaar aa(Nu) vaayikkyunnadu. A guitar is being played.
 patram aa(Nu) vaayikkyunnadu. A newspaper is being read.

Since both /kaappi kuDikkyunnu/ and /kaappiyaaNu kuDikkyunnadu/ mean essentially the same thing ("He is drinking coffee"), you may wonder when to use which form. It seems to be primarily a matter of style and varies from region to region and even speaker to speaker. So it is largely a matter of individual preference. However, *every Malayali will use both forms often. He does not use one form to the exclusion of the other.* A few general things can be said about this:

1. /-unnadu/ seems to occur more often in questions.
2. If one wants to emphasize the object of the verb, the /-unnadu/ form is used.

The conversation drills will give you a feeling for when to use which form. It is probably better to allow this feeling to grow on you rather than trying to analyze it.

DRILL 3: PRONUNCIATION DRILL

Repeat after your teacher, being careful to make good dental "n"s and "d"s for the present tense and present verbal noun endings.

| | |
|-------------------------------|------------------------------|
| vaayikkyun <u>nu</u> | poogun <u>nu</u> |
| vaayikkyun <u>na<u>du</u></u> | poogun <u>na<u>du</u></u> |
| čeyyun <u>nu</u> | paDikkyun <u>nu</u> |
| čeyyun <u>na<u>du</u></u> | paDikkyun <u>na<u>du</u></u> |
| iřikkyun <u>nu</u> | kuDikkyun <u>nu</u> |
| iřikkyun <u>na<u>du</u></u> | kuDikkyun <u>na<u>du</u></u> |

Remember to make these sounds with your tongue against the teeth *when-ever* you say them, not just for this drill!

DRILL 4: ADDITIVE

Add /eviDeyaaNu poogunnadu?/ to the noun or phrase provided. A second student will give an appropriate reply.

Example: Teacher: aa klarku

Student 1: aa klark' eviDeyaaNu poogunnadu?

Student 2: offissil aa(Nu) poogunnadu.

or offissil poogunnu.

kuTTigaL

aniyan

saaru

piččakkaafi

Dick

DRILL 5: CONVERSATION

Make up short conversations on the /dik eviDe/ model, substituting other places, activities, etc. Use this model outside of class too!

Grammar Note: /idu; adu/

Like in English /idu/ "this; this thing" is used when the object is close to the speaker, while /adu/ "that; that thing" when the object is some distance from the speaker. Be sure to use the right word depending on whether you are close to or away from the object under question.

DRILL 6: RESPONSE DRILL

Give suitable answers to the questions

id' erd' aa?

What is this (thing)?

ad' end' aa?

What is that (thing)?

pointing to or holding up objects on hand.

Examples: Teacher (holding up a pen): id' end' aa?

Student: adu pen aa(Nu).

Teacher (pointing): ad' end' aa?

Student: adu joorjinde "shirt" aa(Nu).

"That's George's shirt."

Trainees can use these phrases to learn new words.

In Malayalam *an adjective must be immediately followed by a noun or a noun substitute*. An "adjective" is a word like "good" or "old" that *describes*, while a noun is the name of a thing (or person). If no noun is there, then /-du/ (meaning "thing" or "one") must be added to the adjective.

This is a good car.

idu nalla kaar aaNu.

This car is a good one.

ii kaar nallad' aaNu.

DRILL 7: REPETITION

ii

this

idu

this one/this thing

aa

that

adu

that one/that thing

pudiya

new; fresh

pudiyadu

new one's; fresh one's

| | |
|-------------------------|--------------------|
| paReya | old |
| paReya <u>du</u> | old one |
| <u>n</u> alla | good; nice |
| <u>n</u> alla <u>du</u> | good one; nice one |

DRILL 8: REPETITION

1. idu pudiya kaar' aa(Nu). This (one) is a new car.
ii kaaru pudiyad' aa(Nu). This car is a new one.
 2. adu pudiya muTTayaa(Nu). That (one) is a fresh egg.
or, Those (ones) are fresh eggs.
aa muTTa pudiyad' aa(Nu). That egg is (a) fresh (one).
or, Those eggs are fresh (ones).
 3. adu paReya saykil aa(Nu). That (one) is an old cycle.
aa saykil paReyad' aa(Nu). That cycle is an old one.
 4. idu paReya reDiyo aa(Nu). This (one) is an old radio.
ii reDiyo paReyad' aa(Nu). This radio is an old one.
 5. idu nalla saafiya(Nu). This (one) is a nice sari.
ii saafi nallad' aa(Nu). This sari is a nice one.
-

DRILL 9: TRANSFORMATION

Change /idu/ type sentences to /ii/ type sentences and vice versa and translate.

Example: Teacher: idu pudiya saafiyaNo?
Student: ii saafi pudiyad' aaNo?
Is this sari a new one?

Teacher: aa kuTTi nallad' aaNu.

Student: adu nalla kuTTiyaaNu.

That is a good child.

1. ii paal pudiyad' alla.
2. adu paReya biskett' aa(Nu). (stale)
3. idu nalla saykil aaNo?
4. aa hoTTaL pudiyad' aa(Nu).
5. aa viiD' ended' aa(Nu).

DRILL 10: CONVERSATION ("saarigaL")

pudiya vaakkugaL

| | |
|--------------------|--------------------|
| mañña | yellow |
| <u>n</u> illa | blue |
| vaanNaNam | want to buy |
| <u>n</u> aale | tomorrow |
| pooyi vaanNikkyaaM | (let's) go and buy |

Amer. girl: o! vaLaife nalla saafi. pudiyad' aaNo?

Mal. girl: alla. paReyad' aa(Nu). ii mañña saafi pudiyad' aa(Nu).

Amer. girl: idum nallad' aa. enikky' oña nilla saafi vaanNaNam.

Mal. girl: namma'kku naale pooyi vaanNikkyaaM.

Pronunciation Note:

/idum nallad' aa/ will assimilate, becoming /idun nallad' aa/.

DRILL 11: TRANSLATION

Let's go to town tomorrow.

Is this (one) a new sari?

This rice is good.

Is that meat fresh?

What time is it?

It's seven o'clock.

John is playing the guitar.

DRILL 12: CONVERSATION ("What Time?")

| | |
|--|----------------------------------|
| friend: eya jak, biiččil poogaam! | Hey Jack, let's go to the beach. |
| Jack: šeñi. e <u>tra</u> maNikkyu poogaam. | Good. What time shall we go? |
| friend: mu <u>nnu</u> maNikkyu šeñiyo? | Is three o'clock o.k.? |
| Jack: oo. | Yeah. |

Grammar Note: /etra maNikkyu/

The /-kkyu/ of /maNikkyu/ is the dative case ending.

DRILL 13: REPETITION

řaaman etra maNikkyu paTTaNattil poogunnu?

naaLe etra maNikkyu klaassil poogaam?

etra maNikkyu giTTaar vaayikkyam?

niᅇᅇaL etra maNikkyu kaappi kuDikkyunnu?

etra maNikky' aa(Nu) malayaaLam paDikkyunnadu?

DRILL 14: RESPONSE

Give appropriate responses to the questions of Drill 12 above.

DRILL 15: RESPONSE

Make up additional questions with /era maNikkyu/ and give suitable answers.

*pudiya vaakkugaL*Nouns

| | |
|------------|----------------|
| launju | lounge |
| malayaaLam | Malayalam |
| giTTaar | guitar |
| patram | newspaper |
| offissu | office |
| kaaru | car |
| saykil | cycle, bicycle |
| reeDiyo | radio |
| saañi | sari |

Adjectives

| | |
|------------------|--------------------------------|
| pudiya; pudyadu | new, fresh; new one, fresh one |
| paReya; paReyadu | old, stale; old one, stale one |
| nalla; nalladu | good, nice; good one, nice one |
| ende; endedu | my; mine |
| mañña | yellow |
| nila | blue |

Adverbs

| | |
|-------|----------|
| aviDe | there |
| naaLe | tomorrow |

Verb Roots

| | |
|-----------|-------------------------------|
| iñikky- | to sit |
| čeyy- | to do |
| paDikky- | to study |
| vaayikky- | to read; to play (instrument) |

Other Verb Structures

pua

Let's go (a contraction of
/poogaam/)

vaannaNam

want to buy

pooyi vaannaikkyaam

(Let's) go and buy

Function Words

-unnu

present tense ending

-unnadu

present verbal noun ending

iuNiT řaNDu

paaDam onnu

DRILL 1: RESPONSE

Give an appropriate response to the following questions. One possible answer would be /onnum veeNDa/, "I don't want anything."

1. miin veeN'o eračči veeN'o? (Do you want fish or meat?)
2. paal veeN'o veLLam veeN'o avanu?
3. čaarlikkyu čaaya veeN'o kaappi veeN'o? (Charlie).
4. miin kari veeN'o eraččikari veeN'o niŋŋa'kku?
5. sigarettu veeN'o biiDi veeN'o? (A /biiDi/ is a native Indian cigarette made of a small rolled-up tobacco leaf.)

DRILL 2: CONVERSATION ("What Language Are You Studying?")

1st: niŋŋaL paDiŋkyunnadu malayaaL'o hindiyo?

2nd: ŋaan malayaaLam aaNu paDiŋkyunnadu.

1st: oo, adu prayaasamuLLa bhaařeyaaN' alle!

2nd: eeya. atra prayasaam illa.

pudiya vaakkugaL

| | |
|---------------|-----------------------|
| hindi | Hindi |
| prayaasamuLLa | difficult (adjective) |
| bhaařa | language |
| eeya | an exclamation |
| atra | that much |
| prayaasam | difficult (noun) |

Pronunciation Note: /r̄/

Compare the diagrams for /r̄/ (page 92) and /r/ (page 93). Notice that the tongue is considerably closer to the front teeth for /r̄/. Also the tongue is wider and the sides of the tongue may actually touch the pre-molar teeth.

DRILL 3: /r̄/ and /r/ compared

Compare the following sets of rhyming words, concentrating first on hearing that the sounds are actually different.

kari (curry)

kaṛi (soot, coal)

ariṅṅu (knew)

aṛiṅṅu (cut)

aaru (six)

aaṛu (who?)

You may notice some difference in the quality of the vowel /a/ on either side of the /r̄/ and /r/. Although you may be quite aware of this difference in vowel quality, many Malayalis don't even hear it. They consider the /a/ of /kari/ and the /a/ of /kaṛi/ to be the same sound and are not conscious of any difference. In the same way most native English speakers don't hear any difference between the two "p"s in "paper" even though there really is a difference.

Listen again to the pairs of rhyming words. Repeat after your instructor. You will probably find that your teacher is happier with your pronunciation if you *don't* make the vowels different. As with the English "r" sound that we hear in the vowel before a retroflex sound (as in /viiDṛ/, see pp. 37, 40) this difference in vowel quality is only a "side effect." It may help you recognize whether the sound you hear is /r/ or /r̄/.

DIAGRAM 10

Malayalam /r̄/

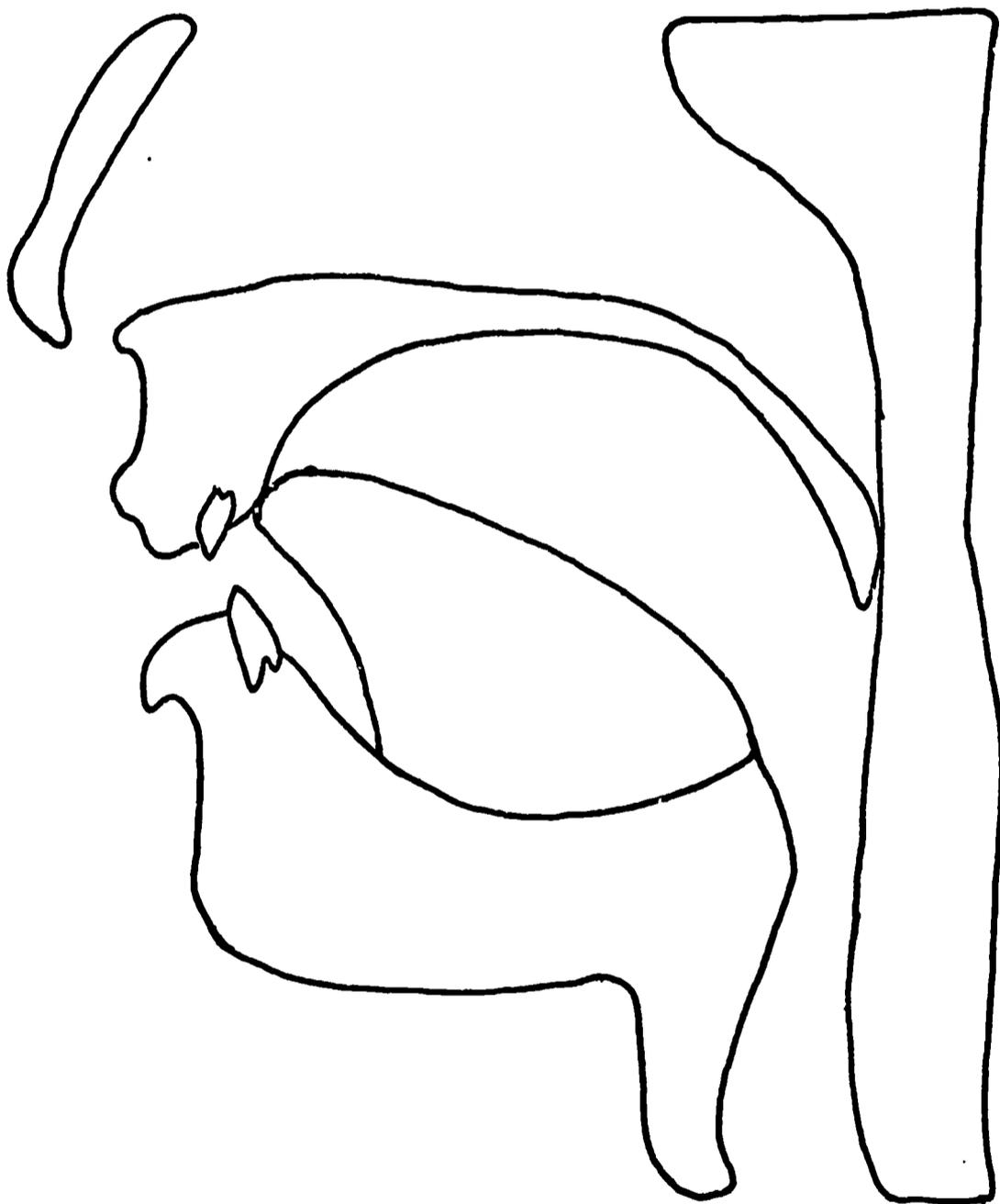
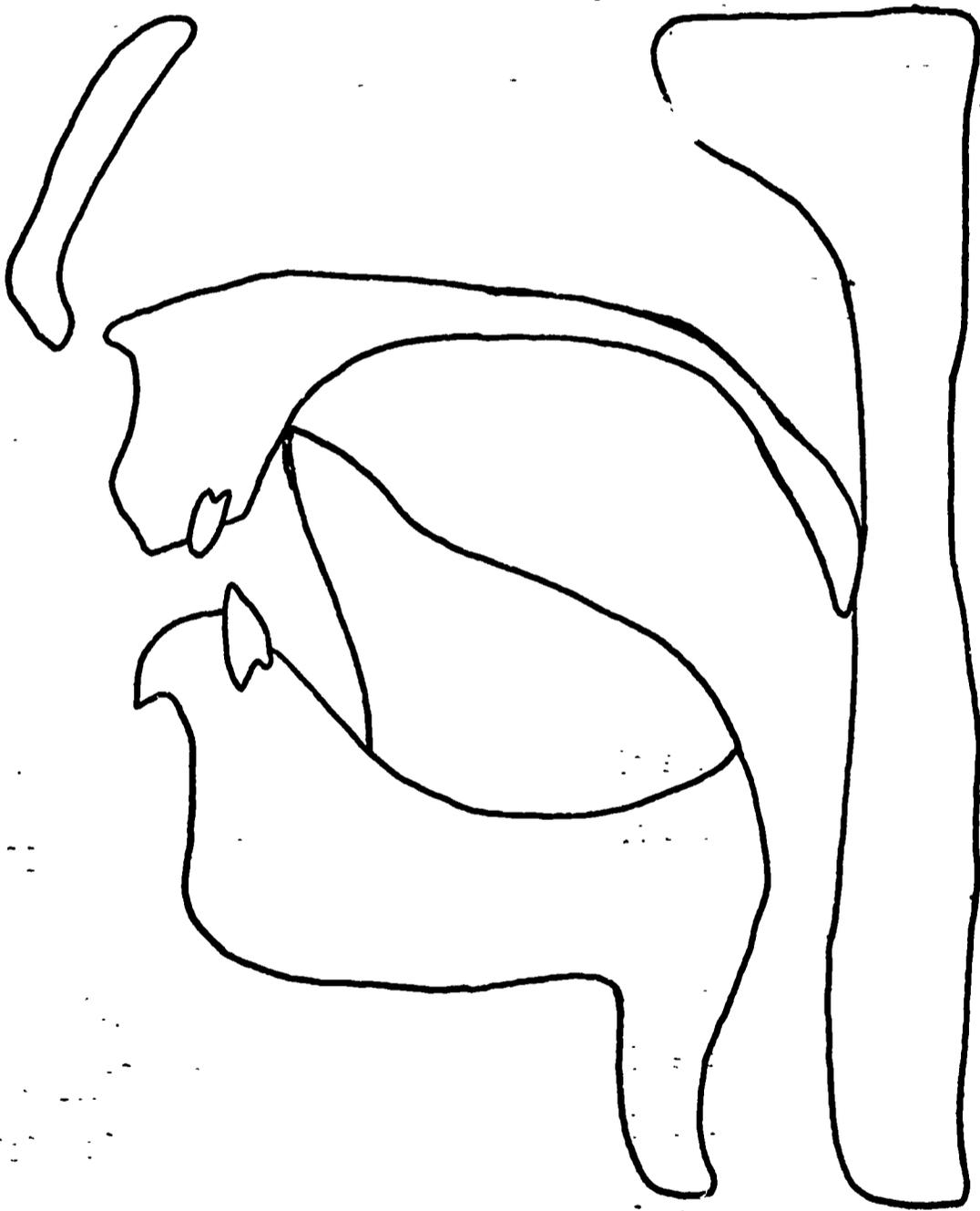


DIAGRAM 11

MalayaaLam /r/



DRILL 4: PRONUNCIATION /r̃/

Words you have learned having the sound /r̃/:

šeři

saaři

peeřu

ořakke

vaLaře

nookkeřu

avařuDe

piččakkaařan

miiřkaaři

kuuTTugaaři

řaNDu

iřikkyunnu**DRILL 5: REPETITION**

1. kaal

eTTegaal aayi

pattu maNiyaayi

pattegaal aayi

eeRegaal aayi

quarter; one fourth

It's 8:15.

It's 10:00.

It's 10:15.

It's 7:15.

2. mukkaal

eTTemukkaal aayi

řaNDe mukkaal aayi

pattemukkaal aayi

three quarters

It's 8:45.

It's 2:45.

It's 10:45.

3. ařa

naalařiyaayimuunnařiyaayi

řaNDařiyaayi

half

It's 4:30.

It's 3:30.

It's 2:30.

4. muunnu maNiyaayimuunnegaal aayimuunnařiyaayimuunnemukkaal aayi

It's 3:00.

It's 3:15.

It's 3:30.

It's 3:45.

- | | | |
|----|---------------------------|------------|
| 5. | <u>na</u> alu maNiyaayi | It's 4:00. |
| | <u>na</u> alegaal aayi | It's 4:15. |
| | <u>na</u> alañiyaayi | It's 4:30. |
| | <u>na</u> alemukkaal aayi | It's 4:45. |
| 6. | aaru maNiyaayi | It's 6:00. |
| | aaregaal aayi | It's 6:15. |
| | aarañiyaayi | It's 6:30. |
| | aaremukkaal aayi | It's 6:45. |
-

DRILL 6: RESPONSE

The teacher or a student will write a time or draw a clock on the board and ask

etra maNiyaayi?

Students will give appropriate answers.

DRILL 7: REPETITION

- | | | |
|----|----------------------------------|------------------------|
| 1. | paaDaam | (Let's) sing. |
| | paaTTu | song |
| | paaTTu paaDaam | (Let's) sing a song. |
| | <u>n</u> ama'kku paaTTu paaDaam. | Let's sing a song. |
| | malayaaLam | Malayalam |
| | <u>n</u> amma'kku malayaaLam | Let's sing a Malayalam |
| | paaTTu paaDaam | song! |
| 2. | paaDikkyam | (Let's) play (it). |
| | graamofoon | gramophone; phonograph |

| | |
|--|------------------------------|
| graamofoon paaDikkyam | (Let's) play the phonograph. |
| <u>na</u> mma'kk _u graamofoon | Let's play the phonograph! |
| paaDikkyam. | |

Note: /paaDikky-/ literally means "cause something to sing."

| | |
|---|-------------------------------|
| 3. vaanjikkyam | (let's) buy; (let's) get |
| graamoffon vaanjikkyam | (Let's) buy a phonograph. |
| pa <u>tr</u> am | newspaper |
| pa <u>tr</u> am vaanjikkyam | (Let's) get a newspaper. |
| sa <u>a</u> ñi | sari |
| ii mañña sa <u>a</u> ñi | this yellow sari |
| ii mañña sa <u>a</u> ñi vaanjikkyam | (Let's) buy this yellow sari. |
| <u>na</u> mma'kk' ii mañña sa <u>a</u> ñi | Let's buy this yellow sari. |
| vaanjikkyam. | |

DRILL 8: REPETITION

| | |
|-------------------------|--|
| aañu? | who? |
| aañ' okkyu | who all? |
| viTTil aañ' okky' uNDu? | Who all is at home? (i.e. "in your family") |

DRILL 9: RESPONSE

Give a complete answer to the question

..... (niñgaLuDe) viTTil aañ' okky' uNDu?

Other students might prod the one answering with questions about family members' names, occupations, etc.

DRILL 10: TEACHER RESPONSE

Ask your teacher questions about his home and family.

DRILL 11: REPETITION

- | | | |
|----|--|------------------------|
| 1. | ii saaři čeeččiyu <u>Ded'</u> aaNo? | Is this sari Chechi's? |
| | <u>idu</u> čeeččiyuDe saařiyaano? | Is this Chechi's sari? |
| 2. | aa pa <u>tr</u> am <u>ni</u> ŋŋaL' <u>Ded'</u> aaNo? | Is that paper yours? |
| | <u>adu</u> <u>ni</u> ŋŋaL' <u>De</u> pa <u>tr</u> am aaNo? | Is that your paper? |
| 3. | ii kaappi <u>adde</u> hatt <u>inde</u> ' aaNo? | Is this coffee his? |
| | <u>idu</u> <u>adde</u> hatt <u>inde</u> kaappiyaano? | Is this his coffee? |
| 4. | ii biidi aa <u>řu</u> <u>Ded'</u> aaNu? | Whose biidi is this? |
| | <u>id'</u> aa <u>řu</u> De biidiyaanu? | Whose biidi is this? |

Note:

Notice that the question is formed with /aaNo?/ in the first three sets, while the fourth set contains the question word /aařuDe?/. Thus the verb in the fourth set is /aaNu/ instead of /aaNo?/. (See grammar note, to be found in iuNiT onnu, paaDam onnu.)

DRILL 12: RESPONSE

Holding up or pointing to various objects in the room, the teacher or students should ask questions of the types:

- ii _____ aařuDed' aaNu?
id' aařuDe _____ aaNu?

Others will answer appropriately.

Examples:

1. (Q.) ad' aafuDe sweTTar aaNu?
(A.) adu juDiyuDe sweTTar aaNu.
2. (Q.) aa pustagam aafuDed' aaNu?
(A.) ii pustagam ended' aaNu.

*pudiya vaakkugaL*Nouns

| | |
|-----------------|-------------------------------|
| sigarettu | cigarette (Western style) |
| biiDi | cigarette (Indian style) |
| h <u>in</u> di | Hindi |
| bhaa <u>ś</u> a | language |
| prayaasam | difficulty |
| kaal | one fourth; one quarter |
| mukkaal | three fourths; three quarters |
| a <u>ñ</u> a | one half |
| paa <u>T</u> tu | song |
| graamofoon | gramophone; phonograph |

Adjectives

| | |
|------------------------|-----------|
| prayaasamu <u>L</u> La | difficult |
| at <u>r</u> a | that much |

Verb Roots

| | |
|--------------------|------------------------------------|
| paa <u>D</u> - | to sing |
| paa <u>D</u> ikky- | to make sing; to play (phonograph) |

Question Words

| | |
|--|----------|
| aa <u>ñ</u> u? | who? |
| aa <u>ñ</u> 'okkyu? | who all? |
| aa <u>ñ</u> uDe?; aa <u>ñ</u> uDe <u>u</u> ? | whose? |

Expressions

| | |
|--------------------------------|---|
| on <u>n</u> um vee <u>N</u> Da | Nothing is wanted; (I) don't want anything. |
|--------------------------------|---|

tuNiT řaNDu
paaDam řaNDu

Grammar Note: Past Tense

The past tense is the only irregularly formed tense in Malayalam. Though one can make a few general rules about which of the several endings to add, etc., there is really no system simple enough to be useful. So the only practical solution is simply to memorize the past tense of each verb.

DRILL 1: REPETITION

| | |
|-----------------------|----------------------------|
| kaRikky <u>un</u> nu | eat and/or drink; consume |
| kaRiĉĉu | ate and/or drank; consumed |
| kuDikky <u>un</u> nu | drink |
| kuDiĉĉu | drank |
| vaayikky <u>un</u> nu | read; play (an instrument) |
| vaayiĉĉu | read; played |
| kaa <u>Nun</u> nu | see |
| kaNDu | saw |
| paa <u>Dun</u> nu | sing |
| paaDi | sang |

DRILL 2: TRANSFORMATION

Change present to past tense or vice versa and translate.

Teacher: kuDikkyunnu

Student: kuDiĉĉu "drank"

Teacher: paaDi

Student: paaDunnu "sing"

paaDunnu

kaNDu

kuDičču

vaayikkyunnu

kaaNunnu

vaayičču

paaDi

kaRikkyunnu

kuDikkyunnu

DRILL 3: CONVERSATION ("Did You See the Play?")

1st: innale draama kaNDo?

Did you see the play yesterday?

2nd: kaNDu

Yes.

1st: nannaayifunno?

Was it good?

2nd: nannaayifunnu.

Yes, it was.

Grammar Note:

Notice in the above conversation that to say "yes" you simply repeat the verb.

DRILL 4: CONVERSATION ("A Horrible Breakfast")

/ni/

you (familiar form, used for
close friends and children)

/řaavile/

morning

| | |
|---|---|
| 1st Trainee: <u>ni</u> řaavile kaappi 'uDiččo? | Did you drink the coffee this morning? |
| 2nd Trainee: kuDičču. /čiitta/ | Yes. (bad) |
| 1st Trainee: vaLaře č <u>iitta</u> kaappiyaaN' alle? | It's really awful coffee, isn't it? |
| 2nd Trainee: a <u>de</u> , a <u>de</u> . | You bet. |
| 1st Trainee: roTTi kaRiččo? /aayiřun <u>nu</u> / | Did you eat the bread? (was, were) |
| 2nd Trainee: kaRiččilla. vaLaře paReya <u>d'</u> aayiřun <u>nu</u> . | No. it was too stale. |

DRILL 5: PRONUNCIATION /R/

Concentrate on making a good /R/ in the following words.

kaRiččo?

kaRičču

kaRiččilla

paReya

paReyad' aayiřunnu.

kaRiččilla. paReyad' aayiřunnu.

Grammar Note: The Past Verbal Noun

In iuNiT onnu, paaDam anja you learned how /-adu/ is added to the present tense of the verb, making it into a *Present Verbal Noun*. In the same way the *past verbal noun* is formed from the past tense plus /-adu/.

| | |
|---|--------------------------|
| <u>inn</u> ale aa <u>ũ</u> paaDi? | Who sang yesterday? |
| <u>inn</u> ale aa <u>ř</u> ' aaN <u>u</u> paaDiy <u>adu</u> ? | Who sang yesterday? |
| <u>inn</u> ale sinama kaND <u>u</u> . | Yesterday I saw a movie. |
| <u>inn</u> ale sinamayaaN <u>u</u> kaND <u>adu</u> . | Yesterday I saw a movie. |

As with the present tense and present verbal noun, the past tense and past verbal noun have essentially the same meaning. It is a question of style which one is used when.

DRILL 6: CONVERSATION ("Who's Singing?")

| | |
|--|--------------------------------|
| <u>ippoo</u> L | now, just now |
| <u>nanna</u> ayi | well (adverb) |
| 1st: aa <u>ř</u> ' aaN <u>u</u> <u>ippoo</u> ' paaDiy <u>adu</u> ? | Who was that singing just now? |
| 2nd: jaaN aaN <u>u</u> paaDiy <u>adu</u> . | That was John singing. |
| 1st: avan <u>nanna</u> ayi paaD <u>unnu</u> alle. | He sings well, doesn't he. |
| 2nd: <u>ade</u> . | Yes. |

DRILL 7: REPETITION

| | |
|-------------------|---------------|
| kaND <u>u</u> | saw |
| kaND <u>adu</u> | saw |
| kuDi <u>čču</u> | drank |
| kuDi <u>ččadu</u> | drank |
| paaDi | sang |
| paaDiy <u>adu</u> | sang |
| kaRi <u>čču</u> | ate and drank |
| kaRi <u>ččadu</u> | ate and drank |

vaayiĉĉu
vaayiĉĉadu

played (instrument); read
played (instrument); read

DRILL 8: TRANSFORMATION

Change the past tense verb to past verbal noun and vice versa.

Teacher: vaayiĉĉu

Student: vaayiĉĉadu

Teacher: paaDiyadu

Student: paaDi

kaRiĉĉu

kuDiĉĉadu

vaayiĉĉadu

kaNDu

kaRiĉĉadu

paaDiyadu

kuDiĉĉu

kaNDadu

vaayiĉĉu

paaDi

DRILL 9: CONVERSATION ("What Were You Reading?")

1st: ippool niṅṅaL end' aaNu
vaayiĉĉadu?

What were you reading just
now?

2nd: "Blossoms in the Dust" aaNu
vaayiĉĉadu.

I was reading "Blossoms in
the Dust."

1st: eṭra ĉaapttar vaayiĉĉu?

How many chapters have you
read?

2nd: anju ĉaapttar.

Five.

Pronunciation Note:

In rapid speech the final /-L/ of /ippool/ will often drop. So you hear /ippoo' ningal end' aaNu vaayiččadu?/.

DRILL 10: FIELD EXERCISE (Past Tense)

Since there is no way to "figure out" what the past tense ending of a verb will be, it is a good idea to find out what the past tense is whenever you learn a new verb.

In Kerala you will often be learning in informal situations—by simply talking to people you meet on the street, children who come to your house to play, etc. Usually you can get such people to supply you with the past tense by trying to put your newly-found verb in a sentence with /innale/ "yesterday" or /kaRiñña maasam/ "last month." It might help to precede it with the phrase /ida šeřiyo?/.

In this exercise your teacher will pretend he doesn't know English. You are to find out from him the past tense forms of the following verbs.

Example: Student: ida šeřiyo? innale enda čeyyunnu?
 Teacher: šeřiyilla. čeydu. innale enda čeydu.
 Student: čeydu. innale enda čeydu.

(Always repeat the sentence the correct way.)

| | |
|-------------------------------------|----------------------|
| poog <u>un</u> nu | go, going |
| paray <u>un</u> nu | say, saying |
| paDik <u>y</u> un <u>nu</u> | study, studying |
| paaDik <u>y</u> un <u>nu</u> | turn on (phonograph) |
| i <u>ř</u> ik <u>y</u> un <u>nu</u> | sit, sitting |
| <u>č</u> ey <u>y</u> un <u>nu</u> | do, doing |

DRILL 11: REVIEW

Review *Drill 2, Conversation* ("What Language Are You Studying"), page 90.

DRILL 12: TRANSFORMATION

Put the conversation "What Language Are You Studying," page 90, into the past tense.

DRILL 13: REVIEW PRONUNCIATION

Review Drills 3 and 4 (/r̄/ and /r/), pages 91 and 94.

*pudiya vaakkugaL*Nouns

| | |
|---------|-------------|
| draama | drama, play |
| innale | yesterday |
| řaavile | morning |
| maasam | month |

Pronouns

| | |
|---------|--------------------------------------|
| ni | you (for children and close friends) |
| ninde | ("your," possessive case) |
| ninakku | ("you; to/for you," dative case) |

Adjectives

| | |
|---------|----------------|
| řlitta | bad |
| kaRiřřa | finished; last |

Adverbs

| | |
|----------|---------------|
| nannaayi | well |
| ippool | now; just now |

Past Tense of Verbs

| | |
|-----------------------------------|--------------------------------|
| vaayiřřu (vaayikkyun <u>nu</u>) | read; played |
| kaRiřřu (kaRikkyun <u>nu</u>) | ate and drank |
| kuDiřřu (kuDikkyun <u>nu</u>) | drank |
| kaNDu (kaa <u>Nun</u> nu) | saw |
| pooyi (poogun <u>nu</u>) | went |
| parařřu (parayun <u>nu</u>) | said |
| paDiřřu (paDikkyun <u>nu</u>) | studied |
| paaDiřřu (paaDikkyun <u>nu</u>) | played; turned on (phonograph) |
| paaDi (paa <u>Dun</u> nu) | sang |
| iřřu (iřřikkyun <u>nu</u>) | sat |
| řey <u>du</u> (řeyyun <u>nu</u>) | did |
| aayiřřu | was/were |

iuNiT řaNDu

paaDam munnu

Pronunciation Note: The Alveolar Sounds /t, d, n/

In the transcription these sounds are *not underlined* and *not capitalized*. These sounds are quite similar to their English counterparts t, d and n, the point of contact between tongue and roof of mouth being on the alveolar ridge for both languages. (That's why they're called "alveolar.")

But whereas the tongue is quite pointed for the English sounds, it is more *flattened* for the Malayalam sounds and more of the tongue's upper side has contact with the roof of the mouth. Compare Diagrams 12 and 13 with 4 and 5.

DRILL 1: PRONUNCIATION

Listen carefully to the following rhyming words containing dental, alveolar and retroflex sounds. See if you can hear the difference. Don't worry about learning the meaning of the words. Meanings are included to demonstrate that the differences between dental, alveolar and retroflex sounds are really important.

| | |
|----------------|----------------------|
| p <u>at</u> ta | ten |
| pattu | grain of cooked rice |
| pa <u>TT</u> a | silk |
| p <u>at</u> ti | hood of cobra |
| patti | about |
| pa <u>TT</u> i | dog |
| ka <u>tt</u> a | shock of grain |
| ka <u>TT</u> a | mud brick |

| | |
|----------|-------------|
| manam | mind |
| maNam | odor; smell |
| waanam | sky |
| waaNam | fireworks |
| kaananam | forest |
| kaaNaNam | should see |
| panni | pig |
| pani | fever |
| paNi | job; work |

You may notice that the vowel /a/ on either side of an alveolar sound, sounds slightly different than the /a/ on either side of a dental or retroflex sound.

As with the difference in /a/ on either side of /r/ and /r̄/ (/kari/ vs. /kaṛi/) this difference is not usually heard or noticed by the Malayali. It is simply a "side effect" of the way the alveolar sound is made. Guard against over-exaggerating this difference in your own pronunciation—but remember it as a helpful way to distinguish between alveolar and dental or retroflex sounds.

Listen again as your teacher says the words in Drill 1. Then repeat after him.

DRILL 2: PRONUNCIATION

The following are some words you have learned having alveolar sounds. Notice the alveolar /d/ occurs only after an /n/. (/ende/ "my"; /avande/ "his"; /addeehattinde/ "his")

DIAGRAM 12

Malayalam /t; d/

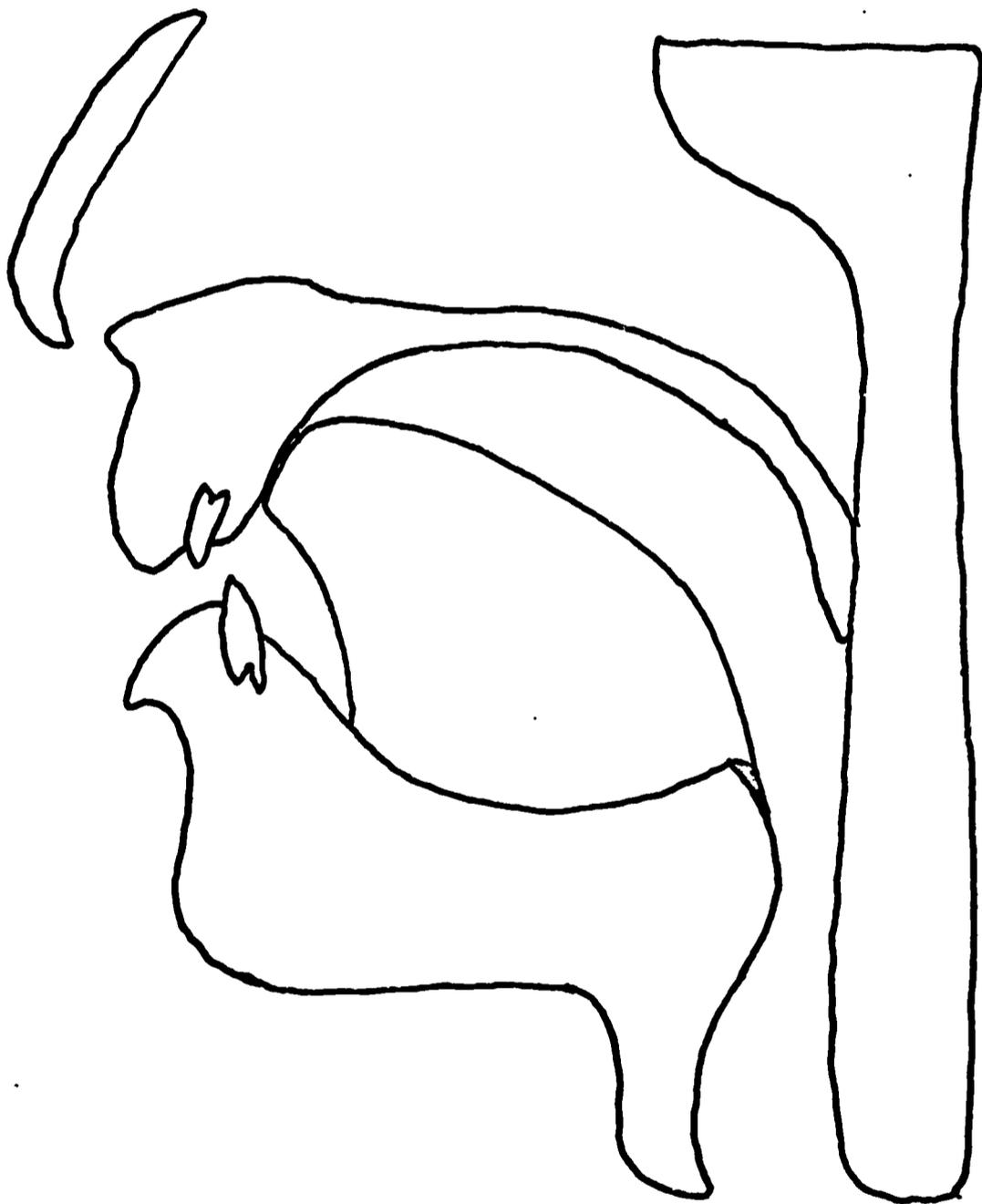
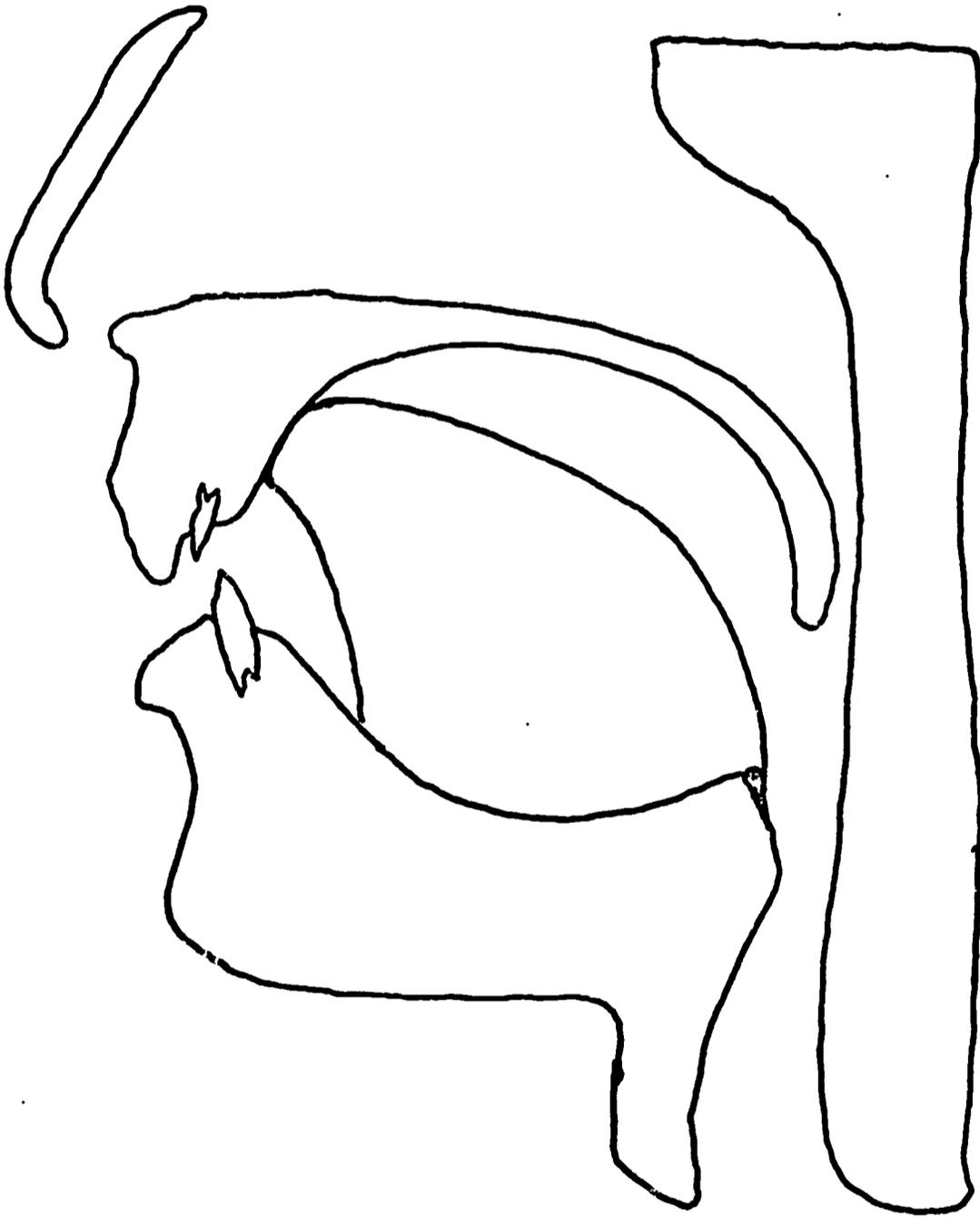


DIAGRAM 13

Malayalam /n/



ñaaṁ, eṇḍe, eṇṁikkyu
 avaṁ, avaṇḍe, avaṇṁu
 addeehattiṇḍe, addeehattiṇṁu

mijṁ

čemmiiṁ

graamofocṁ

maṇassil aayi

paṇ'saaṇa

siṇama

aṇju

biskeṭṭu

sigareṭṭu

Grammar Note: Positive and Negative Imperatives /-u; -eṇḍu/

An imperative is a command, but there are many degrees of command. In English the positive imperative runs the gamut from "You do this today, or else" to "Would you mind doing this today." Even "Why don't you do it today" is an imperative, though a very mild one.

On the negative side, we see a full range, too, from "Don't you dare do that here," down to "I think it's probably better if you don't do it here." Though some of the milder imperatives can be called suggestions if we look only at their words, the situations where they occur will make it plain that this is only a very polite way of saying "don't."

Malayalam also has a full range of both positive and negative imperatives, but we have picked out one medium strength positive and one negative which you can safely use in most situations. Luckily, they are completely regular and very simple. Adding /-u/ to the verb stem gives us a moderately polite positive, and /-eṇḍu/ makes a courteous but firm negative.

- Examples:*
- | | | |
|----|--|--------------------------|
| 1. | paa <u>Du</u> | "Please sing." |
| | paaDe <u>fu</u> <u>u</u> | "Please don't song." |
| 2. | i <u>fi</u> kk <u>y</u> u | "Please sit down." |
| | i <u>fi</u> kk <u>y</u> e <u>fu</u> <u>u</u> | "Please don't sit down." |

If you say /onnu/ in front of the positive imperative it adds a tone of suggestiveness to the command.

- | | |
|---------------------------------------|------------------------------|
| <u>onnu</u> paa <u>Du</u> | "Would you please sing." |
| <u>onn'</u> i <u>fi</u> kk <u>y</u> u | "Would you please sit down." |

DRILL 3: REPETITION BUILD-UP

- | | | |
|--|--|-----------------------------------|
| 1. | j <u>e</u> nal | window |
| | t <u>u</u> rak <u>k</u> u | please open; open |
| | j <u>e</u> nal t <u>u</u> rak <u>k</u> u. | Please open the window. |
| <i>(Note: the /n/ of /jenal/ is alveolar.)</i> | | |
| 2. | va <u>a</u> dil | door |
| | va <u>a</u> dil t <u>u</u> rak <u>k</u> u. | Please open the door. |
| 3. | t <u>u</u> rak <u>k</u> e <u>fu</u> <u>u</u> | please don't open |
| | va <u>a</u> dil t <u>u</u> rak <u>k</u> e <u>fu</u> <u>u</u> . | Please don't open the door. |
| | j <u>e</u> nal t <u>u</u> rak <u>k</u> e <u>fu</u> <u>u</u> . | Please don't open the window. |
| 4. | <u>onnu</u> | would you please |
| | j <u>e</u> nal <u>onn'</u> t <u>u</u> rak <u>k</u> u. | Would you please open the window. |
| | va <u>a</u> dil <u>onn'</u> t <u>u</u> rak <u>k</u> u. | Would you please open the door. |
| 5. | a <u>D</u> e <u>k</u> k <u>e</u> <u>fu</u> <u>u</u> | please don't close |
| | va <u>a</u> dil a <u>D</u> e <u>k</u> k <u>y</u> e <u>fu</u> <u>u</u> | Please don't close the door. |
| | j <u>e</u> nal a <u>D</u> e <u>k</u> k <u>y</u> e <u>fu</u> <u>u</u> . | Please don't close the window. |

- | | | |
|----|--|---|
| 6. | aDekkyu jenal aDekkyu. vaadil aDekkyu. pustagam aDekkyu. | please close Please close the window. Please close the door. Please close your books. |
| 7. | ·jenal <u>onn'</u> aDekkyu. vaadil <u>onn'</u> aDekkyu. pustagam <u>onn'</u> a Dekkyu. | Would you please close the window. Would you please close the door. Would you please close your book. |

Note: /onn/ is used only with positive commands,—i.e. turakku, aDekkyu—*not* with negative commands, like turakkeñu or aDekkyeñu.

DRILL 4: CONVERSATION ("Discomforts of a Summer Training Program")

- | | | |
|---------------------|--|--|
| | /čuuD _u / | "heat, hot" |
| Teacher: | il muriyil vaLañe čuuD' uND _u . aa jenal <u>onn'</u> <u>turakku</u> . | It's terribly hot in this room. Would you please open that window. |
| Student: | (getting up to open it) <u>turakaam</u> . | I'll open it. |
| | /puratt _u / | "outside" |
| | /valiya/ | "great; big" |
| | /očča/ | "noise" |
| Teacher: | (after some time) puratt _u valiya oččeyaa(N _u). aa jenal <u>onn'</u> aDekkyu. (a student shuts the window) | It's very noisy outside. Please close the window. |
| | /iřikkyaan/ | "to sit" |
| Another Student: | (short time later) saare, muriyil vaLañe čuuD' uND _u . iřikkyaan prayaasam aa(N _u). | Sir. It's very hot in the room. It's hard (difficult) to sit (here). |

| | | |
|------------------|---|--|
| | /ennaal/ | "then, if so" |
| Teacher: | ennaal aa vaadil turakku. | In that case, open the door. |
| Student: | šeři saaru. | Yes sir. |
| | /haal/ | "hall" |
| | /keelkaan | "to hear" |
| Another Student: | (after a while) haalil valiya oččeyuNDu. keelkaan prayaasam aa(Nu). | It's awfully noisy in the hall. It's difficult to hear. |
| Teacher: | ennaal vaadil aDekkyu. | Then close the door. |
| | /pattunnilla/ | "impossible" |
| Another Student: | (a few minutes later) saaru, valiya čuuD' uNDu. iřikkyaan pattunnilla. | Sir. It's very hot. It's impossible to sit. |
| Teacher: | (puzzled and distressed) ennaal . . . | In that case . . . |
| | (the bell rings and the teacher says with relief) . . . oo! vaadil turakku. | . . . Oh! Open the door. |

/saare/ is the vocative case of /saaru/. It is used when calling out to /saaru/ to get his attention.

Get up and do the actions called for in this and all conversations. You will find the words mean much more if you react to them physically.

DRILL 5: REPETITION BUILD-UP

| | |
|---------------------|---|
| 1. pustagam | book |
| nookk- | verb root—to look; to look at; to look after (children) |
| nookkeřudu | don't look at |
| pustaga' nookkeřudu | Don't look at the book. |

- | | | |
|----|--|---|
| 2. | <u>nookku</u> pustaga' <u>nookku</u> iviDe <u>nookku</u> aviDe <u>nookku</u> | look Look at the book. Look here. Look over there. |
| 3. | koNDu vařu ořu ořu kaappi koNDu vařu. (NS) ořu kaappi 'oNDu vařu. | bring; please bring one Bring a coffee. |
| 4. | koNDu vařeř <u>udu</u> čaaya koNDu vařeř <u>udu</u> . | don't bring Don't bring tea. |
| 5. | vaykkyu aviDe vaykkyu. čaay' aviDe vaykkyu. | set; put; place Set (it) there. Set the tea there. |
| 6. | vaykkyeř <u>udu</u> aviDe vaykkyeř <u>udu</u> . čaay' aviDe vaykkyeř <u>udu</u> . pleyT' aviDe vaykkyeř <u>udu</u> . aa glaass iviDe vaykkyeř <u>udu</u> . | don't set; place; put Don't set it there. Don't set the tea there. Don't set the plate there. Don't set that glass there. |

DRILL 6: CONVERSATION ("Don't Look at the Book")

Teacher: dikk, parayu—"ii kaappiyended' aa(Nu)."

Dick: (looking at book) ii kaappiyended' aa(Nu).

Teacher: eeya, pustaga' nookkeřudu.

DRILL 7: CONVERSATION ("Bring Some Coffee")

John: eeyu, sally, ořu kaappi koNDu vařu.

Sally: idaa kaappi.

John: meeřappurattu vaykkyeřudu. iviDe vaykkyu.

pudiya vaakkugaL

| | |
|----------------------|--|
| <u>idaa</u> | here; here it is (a contraction of <u>idu</u> plus aaNu) |
| <u>purattu</u> | on; on top of (also "outside") |
| <u>meeřa</u> | table |
| <u>meeřappurattu</u> | on the table |

Note: In rapid speech /kaappi 'oNDuvařu/. Notice also that the /a/ of /koNDuvařu/ is affected by the following /ř/. See Pronunciation Note, page 91.

DRILL 8: REPETITION

| | |
|-------------------|-----------|
| <u>padinonnu</u> | eleven |
| <u>pandřaNDu</u> | twelve |
| <u>padimuunnu</u> | thirteen |
| <u>padinnaalu</u> | fourteen |
| <u>padinanju</u> | fifteen |
| <u>padinaaru</u> | sixteen |
| <u>padineeRu</u> | seventeen |
| <u>padineTTu</u> | eighteen |
| <u>pattombadu</u> | nineteen |
| <u>iřupadu</u> | twenty |

Pronunciation Note: Make good dental sounds!

DRILL 9: CHAIN

Count from eleven to twenty; from one to twenty.

DRILL 10: REPETITION BUILD-UP

- | | | |
|----|---------------------------------------|------------------------------|
| 1. | iDu | please put |
| | kappu | cup |
| | ende kappil pan'saaṛeyiDu. | Please put sugar in my cup. |
| 2. | veLLam | water |
| | <u>naar</u> anya | lemon |
| | <u>naar</u> anya veLLam | lemonade |
| | pan'saareyiDu | Please put sugar (in). |
| | <u>naar</u> anya veLL <u>attil</u> | Please put sugar in the |
| | pan'saaṛeyiDu. | lemonade. |
| 3. | upp' iDu. | Please put salt (on). |
| | eraččikky' upp' iDu. | Please put salt on the meat. |
| 4. | iDeṛ <u>u</u> | please don't put |
| | eraččikky' upp' iDeṛ <u>u</u> . | Please don't put salt on the |
| | | meat. |
| 5. | pan'saaṛeyiDeṛ <u>u</u> | Please don't put sugar (in). |
| | ende kappil pan'saaṛeyiDeṛ <u>u</u> . | Don't put sugar in my cup, |
| | | please. |

Note: Notice that with some words "location" is indicated by the locative case (/kappil, veLLattil/) and with others by the dative case (/eraččikkyu/).

DRILL 11: REPETITION

(Past tense of verbs; positive and negative forms)

| | |
|-------------|--------------------------------|
| kaNDu | saw |
| kaNDilla | didn't see |
| kaRičču | ate and/or drank |
| kaRiččilla | didn't eat/drink |
| pooyi | went |
| poo'iyilla | didn't go |
| paDičču | studied |
| paDiččilla | didn't study |
| paaDi | sang |
| paaDiyilla | didn't sing |
| vaayičču | played (instrument); read |
| vaayiččilla | didn't play (instrument); read |
| keeTTu | heard |
| keeTTilla | didn't hear |

DRILL 12: TRANSFORMATION

Change positive past forms to negative pasts and vice versa. Translate.

Example: Teacher: keeTTu
 Student: keeTTilla didn't hear

Teacher: paaDi
 Student: paaDiyilla didn't sing

paaDi
 paDiččilla

kuDiččilla

kaRičču

kaNDu

keeTTilla

vaayičču

pooiyilla

nookki

iřikkyilla

DRILL 13: CONVERSATION ('A Horrible Breakfast—Part Two')

1st Trainee: ni řaavile kaappi 'uDiččo?

2nd Trainee: kuDiččilla. čaaeyaa(Nu) kuDiččadu.

1st Trainee: kaappi čiitt' aayiřunn' alle!

2nd Trainee: ade ade.

1st Trainee: aa roTTi kaRiččo?

2nd Trainee: kaRiččilla. vaLaře paReyad' aayiřunnu.

Note: Notice again that to say "No" you repeat the negative form of the verb.

DRILL 14: REVIEW

Review pp. 101-102, "A Horrible Breakfast" (Drill 4).

*pudiya vaakkugaL*Nouns

| | |
|---------------------------------|--------------------|
| jenal | window |
| vaad <u>i</u> l | door |
| čuu <u>D</u> a | heat, hot |
| pur <u>a</u> ttu | outside; on top of |
| oč <u>č</u> a | noise |
| haa <u>L</u> | hall |
| pley <u>T</u> tu | plate |
| gla <u>a</u> ss | glass |
| mee <u>š</u> a | table |
| kapp <u>u</u> | cup |
| <u>n</u> aarany <u>a</u> | lime |
| <u>n</u> aaranyave <u>L</u> Lam | lemonade |
| ivi <u>D</u> e | here; this place |
| avi <u>D</u> e | there; that place |

Adjectives

| | |
|-----------------|------------|
| vali <u>y</u> a | big, great |
|-----------------|------------|

Verbs

| | |
|---|------------------------------------|
| turakk- (tur <u>a</u> nnu) | to open; opened |
| aDekky- (aDi <u>č</u> ču) | to close; closed |
| kee <u>L</u> .kk (kee <u>T</u> Tu) | to hear; heard |
| <u>n</u> ookk- (<u>n</u> ookki) | to look; looked |
| ko <u>N</u> Duvař- (ko <u>N</u> Du <u>v</u> annu) | to bring; brought |
| vaykky- (ve <u>č</u> ču) | to set; set |
| i <u>D</u> - (i <u>T</u> Tu) | to put, turn on; put, turned on |

Grammar Words

| | |
|----------------|---------------------------------------|
| -e | (added to names) vocative case ending |
| -u | (added to verbs) positive command |
| -e <u>ṛuḍa</u> | (added to verbs) negative command |

Expressions

| | |
|-------------------------------|--|
| <u>onṇa</u> | (before positive command) would you please |
| <u>ennaal</u> | then; if so; in that case |
| iṛikkyaan p <u>attunnilla</u> | it's impossible to sit. |

Cardinal Numbers

| | |
|---------------------------------------|-----------|
| pa <u>d</u> in <u>on</u> ṇa | eleven |
| pa <u>n</u> ḍā <u>N</u> ḍa | twelve |
| pa <u>d</u> im <u>u</u> ṇṇa | thirteen |
| pa <u>d</u> in <u>na</u> ala | fourteen |
| pa <u>d</u> ina <u>n</u> ja | fifteen |
| pa <u>d</u> ina <u>a</u> ra | sixteen |
| pa <u>d</u> ine <u>e</u> Ra | seventeen |
| pa <u>d</u> ine <u>T</u> Ta | eighteen |
| pa <u>t</u> t <u>o</u> mb <u>a</u> ḍa | nineteen |
| iṛu <u>p</u> a <u>ḍ</u> a | twenty |

luNiT řaNDu

paalDam naalu

DRILL 1: REPETITION

Some useful expressions:

layTT' iDu.

Turn on (put on) the light.

layTT' iDeřudu.

Don't turn on the light.

layTT' off řeyyu.

Turn off the light.

(NS) layTT' off 'eyyu.

layTT' off řeyyeřudu.

Don't turn off the light.

(NS) layTT' off 'eyyeřudu.

fan iDu.

Turn on the fan, please.

fan iDeřudu.

Don't turn on the fan.

fan off řeyyu.

Turn off the fan please.

fan off řeyyeřudu.

Please don't turn off the fan.

(NS) fan off 'eyyu.

(NS) fan off 'eyyeřudu.

Pronunciation Note: Note that the initial /ř/ of /řeyyu/ and /řeyyeřu/ often drops at normal speed.

DRILL 2: REPETITION

More useful expressions:

niřgaL ippool paDiřřad'
end' aa?

What were you studying just
now?

niřgaL parařřada manassil
aayiyilla.

I didn't understand what you
said.

kuračču kuuDe paDukke
parayaamo.

Will you speak a little more
slowly, please.

(NS) koračč' 'uuDe paDukke
parayaamo.

Pronunciation Note: The initial /k/ of /kuuDe/ drops at normal speed—similar to the dropping of /k/ in /kaappi 'uDikkyaam/.

DRILL 3: CONVERSATION ("Which Movie Did You See?")

1st Trainee: ñaan innaLeyoñu sinamaykkyu pooyi.

2nd Trainee: eedu sinamayaa(Nu) kaNDadu?

1st Trainee: čemmiin.

or čemmiin aa(Nu) kaNDadu.

pudiya vaakkugaL

eedu

which

Note: /eedu/ is often pronounced /yeedu/.

Grammar Note: "I Wanna" /-aNam/

In the conversation "What a Nice Sari" (p. 85) you learned the verb form /vaan̄aNam/ meaning "want to buy" (/enikky' oñu nila saafi vaan̄aNam/ "I want to buy a blue sari"). /vaan̄aNam/ is actually a combination of the verb root /vaan̄-/ plus /veeNam/ (contracted to /-aNam/).

/-aNam/ can be added to any verb stem and gives either the meaning "want to _____" or "should," "ought to," depending on whether the subject is in the dative or nominative case. When the subject is

in the dative case the phrase means "(I) *want* to" (i.e. the subject himself wants to) whereas when the subject is nominative it means "(I) should," "(I) ought to" or "(I) have to" (i.e. there is some outside pressure).

| | |
|--|---|
| čaarlikkyu paaTTu paaDaNam. | Charlie wants to sing a song. |
| ippool. čaarli oŕa paaTTu paaDaNam. | Now Charlie has to (ought to) sing a song. |

Very often the subject (whether dative or nominative) is unexpressed. For instance a mother might say to her balky child /ippool kaRikkyaNam/ "You have to eat now." The subject, tho unexpressed, is clearly to be in the nominative case (/ni/) showing that some *outside force* is being exerted on the child. On the other hand, the child might come in demanding food before mealtime, using the same words his mother used /ippool kaRikkyaNam/. But in this situation the unexpressed subject is in the dative case, /enikkyu/, and the meaning is "I want to eat now."

When your teacher says /pustagam aDekkyaNam/, is the unexpressed subject /niŋŋaL/ or /niŋŋaLkku/?

You needn't waste time deciding what case the unexpressed subject of all such sentences would be in, so long as you get the meaning of what is said. Usually the situation will make this clear—and that's exactly why the subject can be left out without anybody missing it.

When other forms of /veeNam/ (like /veeN'o, veeNDa, veeNDe/) are added to the verb stem, the resultant forms are as follows.

| | |
|--------------|---------------------------|
| kaRikkyaN'o? | Do (you) want to eat? |
| kaRikkyeNDa | (He) doesn't want to eat. |
| kaRikkyeNDe? | Doesn't (he) want to eat? |

DRILL 4: REPETITION BUILD-UP

1. vaayikkyaNam have to read; ought to read;
want to read
patram vaayikkyaNam. (I, etc.) have to read the news-
paper; ought to read the
newspaper; want to read
the newspaper.
enikkyu patram vaayikkyaNam. I want to read the paper.
(ñaan) patram vaayikkyaNam. I have to read the paper; I
ought to read the paper.
2. kuDikkyaNam (You/I/They, etc.) must drink;
ought to drink; want to drink.
paalu kuDikkyaNam. (You/I/They, etc.) must drink
milk; ought to drink milk;
want to drink milk.
ñi paalu kuDikkyaNam. You drink (your) milk; You must
drink the milk (a mother to
her child).
kuTTigəLkku paalu kuDikkyaNam. The children want to drink milk.
3. paaTTu paaDaNam (Charlie/I/We, etc.) want to
sing a song; ought to sing
a song; must sing a song.
ippool čaarli oñu paaTTu
paaDaNam. Now Charlie has to sing a
song (i.e. now it's Charlie's
turn).
čaarlikkyu paaTTu paaDaNam. Charlie wants to sing a song.
4. poogaNam (Raaman/We, etc.) want to go;
have to go.
uDane immediately; right away
uDane poogaNam. (I) have to go right away;
want to go right away.
ñamakk' uDane poogaNam. We want to go right away.

DRILL 5: CONVERSATION ("Which Showing Shou'd We Go To?")

1st: čemmiin kaNDo?

2nd: kaNDilla. niŋgaL kaNDo?

1st: ñaanum kaNDilla. nama'kk' innu řaatr' kaaNaan poogaam.

2nd: (y)eedu šookkyu poogaNam?

1st: laasTTu šookkyu poogaam.

2nd: šeři.

pudiya vaakkugaL

| | |
|---|--------------------------|
| -um | also, too |
| ñaanum kaNDilla | I didn't see it either. |
| <u>innu</u> | today |
| <u>řaatri</u> | night |
| <u>innu řaatri</u> | tonight |
| <u>nammaLkku</u> . . . kaaNaan poogaam | Let's go see it tonight. |
| laasTTu | last |

The above conversation is subject to the following assimilations and contractions at normal speed.

1st: čemmiin gaNDo?

2nd: kaNDilla. niŋgaL 'aNDo?

1st: ñaanuŋ gaNDilla. nama'kk' innu řaatri kaaNaa' poogaam.

2nd: yeedu šookkyu poo'aNam?

1st: laasTTu šookkyu poogaam.

2nd: šeři.

DRILL 6: REVIEW

Review Drill 3, pages 62-63.

DRILL 7: TRANSLATION

- Turn off the light.
 Put some sugar in my cup please.
 Don't put salt in the coffee.
 Put some sugar in the lemonade.
 Don't look at the book.
-

DRILL 8: REVIEW.—PRONUNCIATION ALVEOLARS

Review Drills 1 and 2, pages 108-109; 112.

DRILL 9: REVIEW—PRONUNCIATION—/r/ and /r̃/

Review Drills 3 and 4, pages 91 and 94.

DRILL 10: REPETITION

| | |
|--|--------------|
| i <u>f</u> u <u>p</u> at <u>t</u> o <u>n</u> n <u>u</u> | twenty-one |
| i <u>f</u> u <u>p</u> at <u>t</u> a <u>ñ</u> a <u>N</u> D <u>u</u> | twenty-two |
| i <u>r</u> u <u>p</u> at <u>t</u> a <u>m</u> u <u>u</u> n <u>n</u> u | twenty-three |
| i <u>f</u> u <u>p</u> at <u>t</u> a <u>ñ</u> a <u>a</u> l <u>u</u> | twenty-four |
| i <u>f</u> u <u>p</u> at <u>t</u> a <u>n</u> j <u>u</u> | twenty-five |
| i <u>f</u> u <u>p</u> at <u>t</u> a <u>a</u> r <u>u</u> | twenty-six |
| i <u>f</u> u <u>p</u> at <u>t</u> e <u>e</u> R <u>u</u> | twenty-seven |
| i <u>f</u> u <u>p</u> at <u>t</u> e <u>T</u> T <u>u</u> | twenty-eight |
| i <u>f</u> u <u>p</u> at <u>t</u> o <u>m</u> b <u>a</u> d <u>u</u> | twenty-nine |
| m <u>u</u> p <u>p</u> a <u>d</u> u | thirty |

Remember—/—tt—/ is dental. Pronounce it that way.

DRILL 11: CHAIN

Count from twenty-one to thirty; from one to thirty.

DRILL 12: REPETITION BUILD-UP

- | | | |
|----|-------------------------------------|------------------------------|
| 1. | vayassu | age |
| | etra vayassu? | how old? |
| | etra vayass' aayi? | How old are (you)? |
| | ninjalakk' etra vayass' aayi? | How old are you? |
| 2. | ifupattunaalu | Twenty-four. |
| | ifupattunaalu vayass' aayi. | (I'm) twenty-four years old. |
| | enikky' ifupattunaalu vayass' aayi. | I'm twenty-four years old. |
-

DRILL 13: CHAIN

Student one finds out the age of student two—student two of student three, etc.

DRILL 14: RESPONSE

Students should ask one another about the age of a third person (using the name plus dative case ending.)

Example: juuDikky' etra vayass' aayi?
juuDikkyu pattombadu vayass' aayi.

*pudiya vaakkugaL*Nouns

layTTu

light

innu

today; this day

faatri

night

innu faatri

tonight

vayassu

age

Adjectives

laasTTu

last

Verb Roots

off čeyy-

turn off

Adverbs

kuračču kuuDe ([koračč' 'uuDe])

a little more

paDukke

slowly; softly

uDane

immediately, right away

Question Words

(y)eedu?

which?

Grammar Words

dative . . . /-aNam/

want to _____

nominative . . . /-aNam/

should _____; ought to _____;
have to _____Cardinal Numbersiṟupattonnu

twenty-one

iṟupattuṟaNDu

twenty-two

iṟupattumuunnu

twenty-three

iṟupattunaala

twenty-four

iṟupattanju

twenty-five

iṟupattaaru

twenty-six

Cardinal Numbers (cont.)

| | |
|----------------------|--------------|
| iṅpa <u>tee</u> Ṛu | twenty-seven |
| iṅpa <u>tte</u> Ṭṭu | twenty-eight |
| iṅpa <u>ttombadu</u> | twenty-nine |
| mup <u>pa</u> ḍu | thirty |

iuNiT řaNDu

paaDam anju

DRILL 1: FIELD EXERCISE

/tař-/ and /koDukk-/ (past tenses are /tannu/ and /koDuttu/) both mean "to give" (gave). Examine the sentences below and figure out when Malayalam uses /tař-/ and when /koDukk-/. Note that the recipient is in the dative case; the giver (when expressed) in the nominative case.

enikky' adu tařu.

Give that to me.

ñanñalakk' adu tařu.

Give that to us.

niññalakk' ii pustagam tannu.

(I/He) gave that to you.

ninakk' ii pustagam tannu.

(I/He) gave that to you.

(/ninakku/ is the dative of /ni/)

ayaaL niññalakk' ii pustagam
tannu.

He gave this book to you.

ayaaL enikky' ořu sigarettu
tannu.

He gave me a cigarette.

avaLkk' adu koDukku.

Give that to her.

avan' adu koDukku.

Give that to him.

addeehattin' adu koDukku.

Give that to him.

ñaan ayaaLkk' ořu sigarettu
koDuttu.

I gave him a cigarette.

ayaaL avarkku puđiya saaři
koDuttu.

He gave her a new sari.

avanu paysa koDukkeřuđu.

Don't give him money.

ñaan ayaaLkk' ořu sigarettu
koDuttu.

I gave him a cigarette.

ayaaL enikky' ořu sigarettu
tannu.

He gave me a cigarette.

ñaan niṅṅaLkk' ii pustagam
tannu.

I gave you this book.

niṅṅaL enikky' ii pustagam
tannu.

You gave me this book.

avar ayaaLkkū paysa koDuttu.

She (They) gave him money.

ayaaL avarkkū paysa koDuttu.

He gave her (them) money.

The answer will be found following this lesson's pudiya vaakkugaL.

DRILL 2: REPETITION

koDukku

koDukkeñudu

koDuttu

koDuttilla

tañu

tañeñudu

tannu

tannilla

Pronunciation Note: Notice that the /a/ of /tañ-/ is affected by the following /ñ/. Be sure you're making good dental sounds. Don't be afraid to stick your tongue out!

DRILL 3: REPETITION

Repeat the sentences of Drill 1, pp. 132-133, after your teacher.

DRILL 4: ADDITIVE

Add either /tařu/ or /koDukku/ depending on who the recipient is.
Then repeat the entire sentence.

Example: Teacher: avarkk' eračči...

Student: koDukku; avarkk' eračči koDukku.

avarkku saafi...

enikkyu eračči...

řařaLkku muTTa...

ayaaLkku sigarettu...

enikkyu řaNDu muTTa...

DRILL 5: ADDITIVE

Add either /tannilla/ or /koDuttilla/. Then repeat the entire sentence.

avanu paysa...

řaan niřaLkku paysa...

aa piččakkaařanu paysa...

enikkyu paysa...

addehattinu paysa...

DRILL 6: CONVERSATION ('Buying a Light bulb')

Shopkeeper: endu veeNam?

Customer: ořu baLbu veeNam.

Shopkeeper: veLLa baLbu madiyo?

Customer: veeNDa. niila baLbu veeNam.

Shopkeeper: ippoo' tařaam. (giving the packet) idaa baLbu.

Customer: end' aa' vila?

Shopkeeper: řaNDu řuuba.

Customer: (giving the money) řeři.

pudiya vaakkugaL

veLLa baLbu madiyo?

Is a white bulb O.K.?

ippool tařaam

I will give it (to you) right now.
(or in "Indian English," I am
just now giving.)

vila

price

řuuba

rupee (7 1/2 rupees to one
dollar)

Pronunciation Note: Notice that /vila/ sounds [vela] when spoken at normal speed—following the old rule that /i/ becomes [e] when followed by a single consonant and /a/.

Grammar Note: Infinitive Ending /-aan/

In the conversation, "Discomforts of a Summer Training Program," you learned several sentences containing verbs with the infinitive ending /-aan/.

iřikkyaan prayaasam aaNu.

It's difficult to sit.

keeLkkaan prayaasam aaNu.

It's hard to hear.

iřikkyaan pattunnilla.

It's impossible to sit.

To form the Malayalam infinitive you simply add /-aan/ to *any* verb stem. There are no irregularities in its formation.

But once it is formed, many people are still not sure what an "infinitive" is! In English the infinitive is "to" followed by any verb, and there must be another verb in the sentence that indicates tense, i.e. when something happened or is going to happen.

I *like* to swim.

That *was* not the time to laugh.

There *won't be* anything left to eat.

The main verb of these sentences shows tense ("like" present; "was" past; "won't be" future) but from "to swim," "to laugh," etc., we can tell nothing about time. They are "infinite"—hence the name "infinitive." This is only intended to explain the mystery of a strange term to the curious. Remember that the important thing is to be able to use the forms, not to be able to name them.

The Malayalam infinitive ending /-aan/ does not show time either and there must be another verb in the sentence that does show tense. Some verbs and phrases that often combine with an infinitive are:

| | |
|----------------|----------------------------|
| prayaasam aaNu | it's difficult; hard |
| eLuppam aaNu | it's easy |
| pattunnilla | (I) can't; it's impossible |
| kaRiññilla | wasn't able |
| nefam aayi | it's time |
| ariyaam | know how |
| tuDanggi | started; begun |
| iŠTam aaNu | like; likes |

DRILL 7: REPETITION BUILD-UP

| | |
|--------------------------------------|------------------------------------|
| 1. ariyaam | know; know how |
| giTTaar vaayikkyaan | to play the guitar |
| giTTaar vaayikkyaan ariyaam. | (He) knows how to play the guitar. |
| avaLkku | She |
| avaLkku giTTaar vaayikkyaan ariyaam. | She knows how to play the guitar. |

- | | | |
|----|--|---|
| 2. | ariyaamo? | know how? |
| | giTTaar vaayikkyaan ariyaamo? | Do (you) know how to play the guitar? |
| | jerikkyu giTTaar vaayikkyaan ariyaamo? | Does Jerry know how to play the guitar? |
| 3. | samsaañikkyaan | to talk |
| | samsaañikkyaan ariyaamo? | Does (he, she) know how to talk? |
| | avanu | he (dative) |
| | avanu samsaañikkyaan ariyaamo? | Does he know how to talk? |
| 4. | kuññu | baby |
| | kuññinu | baby (dative) |
| | kuññinu samsaañikkyaan ariyaamo? | Does the baby know how to talk? |
| 5. | kaRiññu | was able; could |
| | kaRiññilla | wasn't able; couldn't |
| | vañaan | to come |
| | vañaan kaRiññilla. | (I/He) wasn't able to come. |
| | enikkyu vañaan kaRiññilla. | I wasn't able to come. |
| | innale enikkyu vañaan kaRiññilla. | Yesterday I wasn't able to come. |
| 6. | tuDaᅇᅇi | started, begun |
| | naDakkaan | to walk |
| | naDakkaan tuDaᅇᅇi. | (He/They) has started to walk. |
| | kuññu naDakkaan tuDaᅇᅇi. | The baby's begun to walk. |
| 7. | tuDaᅇᅇiyo? | started?; begun? |
| | naDakkaan tuDaᅇᅇiyo? | Has (he) started to walk? |
| | kuññu naDakkaan tuDaᅇᅇiyo? | Has the baby started to walk? |

Grammar Note: Notice that the subject is in the dative case with all verbs except /tuDaᅇᅇi/.

DRILL 8: ADDITIVE TRANSLATION

Add /nama'kku/ to the sentences and translate.

Teacher: keeLkkaan prayaasam aa(Nu).

Student: nama'kku keeLkkaan prayaasam aaNu.

It's hard for us to hear.

innale vaḥaan kaRiññilla.

iḥikkyaan prayaasam aaNu.

idu kuDikkyaan pattunnilla.

naDakkaan prayaasam aaNu.

DRILL 9: CONVERSATION ("Boy or Girl?")

A P.C.V. strikes up a conversation with a Malayali mother.

P.C.V.: aaNo peNo?

Mother: aaN.

P.C.V.: kuññin' etra vayass' aayi?

Mother: onnaḥa vayass' aayi.

P.C.V.: naDakkaan tuDaṅgiyo?

Mother: tuDaṅgi.

P.C.V.: samsaaḥikkyaan ariyaamo?

Mother: illa.

P.C.V.: (pinching child's cheek) miDukkan.

Cultural Note: /miDukkan/ means literally "clever boy" and seems to be the only widely acceptable complement for children. Many people (especially lower-class non-English speakers) believe that such sayings as "What a big boy" or "Pretty little girl" bring bad luck. If the child were /peN/ one would say /miDukki/.

aaNo peNo?

DRILL 10: TRANSLATION

1. It's terribly hot in this room.
2. It's very noisy in the hall.
3. Close the doors and windows.
4. Don't set the tea there.

5. Don't set the tea on the table.
 6. I have to go right away.
 7. What were you reading just now?
 8. What were you doing just now?
 9. Do you want fish curry or meat curry?
 10. Malayalam is a very difficult language.
-

*pudiya vaakkugaL*Nouns

| | |
|----------|------------------|
| paysa | money |
| baLbu | light bulb |
| vila | price |
| řuuba | rupee |
| kuññu | baby; little one |
| miDukkan | clever boy |
| miDukki | clever girl |

Adjectives

| | |
|-------|-------|
| veLLa | white |
|-------|-------|

Verb Roots

| | | |
|--------------|----------------|-----------------------------|
| tař- | <u>tan</u> nu | give (to 1st or 2nd person) |
| koDukk- | ko <u>Dutt</u> | give (to 3rd person) |
| samsaařikky- | samsaařičču | to speak |
| vař- | <u>vann</u> | to come |
| tuDaᅇᅇ- | <u>tuDaᅇᅇ</u> | to begin; to start |
| naDakk- | <u>naDann</u> | to walk |

Other Verbs

| | |
|------------|--------------------------|
| ariyaam | know how |
| kaRiññilla | couldn't; wasn't able to |

Grammar Words

| | |
|------|-------------------|
| -aan | infinitive ending |
|------|-------------------|

*Grammar Note: /tař-/ and /koDukk-/
/*

/tař-/ is the verb used when the recipient is first or second person, /enikkyu, ñaᅇᅇaLkku, niᅇᅇaLkku, ninakku/ (i.e. "me, us" or "you").

/koDukk-/ is the verb used when the recipient is third person, /avaLkku, avarkku, avanu, ayaaLkku, addeehattinu, avarkku/ (i.e. "her, him," or "them").

iuNiT muunna

paaDam onna

DRILL 1: REPETITION BUILD-UP

1. eLuppam ease; easiness
eLuppam aa(Nu). It's easy.
čeyyaan to do
idu čeyyaan eLuppam aa(Nu). It's easy to do this.
ii jooli this work
ii jooli čeyyaan eLuppam aa(Nu). It's easy to do this work.
(NS) ii jooli 'eyyaan eLuppam aa(Nu).
2. prayaasam difficulty
idu čeyyaan prayaasam aa(Nu). It's difficult to do this.
ii jooli čeyyaan prayaasam It's hard to do this work.
aa(Nu).
(NS) ii jooli 'eyyaan prayaasam
aa(Nu).
3. parayaan to speak
malayaaLam parayaan to speak Malayalam
eLuppam aaNu. It's easy.
malayaaLam parayaan eLuppam It's easy to speak Malayalam.
aa(Nu).
enikkyu malayaaLam parayaan It's easy for me to speak Mal-
eLuppam aa(Nu). ayalam.
4. neřam time
neřam aayi. It's time.
poogaan neřam aayi. It's time to go.
(NS) poogaan neřam aayi.
nama'kku poogaan neřam aayi. It's time for us to go.

5. klaassil poogan neṁam aayi. It's time to go to class.
 (NS) nama'kku klaassil poogan It's time for us to go to class.
neṁam aayi.
6. paDikkyaan to study
 paDikkyaan neṁam aayi. It's time to study.
 malayaaLam paDikkyaan to study Malayalam
 (NS) malayaaLam paDikkyaanne It's time to study Malayalam.
neṁam aayi.
-

DRILL 2: REVIEW

Review Drill 4, "Discomforts of a Summer Training Program," pages 114-115.

DRILL 3: TRANSLATION

1. Give the sari to me.
 2. Give the sari to her.
 3. Give us (ñanṅaL) three coffees.
 4. Give them three coffees.
 5. Give that beggar a little money.
 6. Don't give that beggar any money.
 7. I gave you the book.
 8. I just (now) gave you the sari.
 9. Did you give me the sari?
-

Pronunciation Note: Alveolar /l/

Malayalam has two different sounds, /l/ and /L/, both of which usually sound like "l" to the English speaker at first. However, they

are as different to the Malayali as are "t" and "d" to the English speaker.

The sound we represent by /L/ is made farther back than the English "l" with the tongue curled back slightly (retroflexed) For the present, don't worry overly about your pronunciation of /L/. Today we will work on the other sound, /l/.

To produce the Malayalam /l/ a small part of the upper surface of the tongue tip is lightly flattened against the front of the alveolar ridge, right behind the teeth. This is a little further forward than most people's English "l." Don't press your tongue too hard against the gum. As with all consonants in this language the /l/ is a loose sound, even when doubled.

DRILL 4: PRONUNCIATION /l/

Listen and repeat after your teacher, being careful to make good fronted /l/s.

illa

jooli

jooliyilla

alla

nalla

nallad' alla.

saykil

niila

niila saykil

ii niila saykil

ii saykil nallad' alla.

ii niila saykil nallad' alla.

Note: /l/ is similar to the other alveolar sounds, /t/ and /n/, in that it has the same effect on the vowel /a/.

DIAGRAM 14

Malayalam /1/

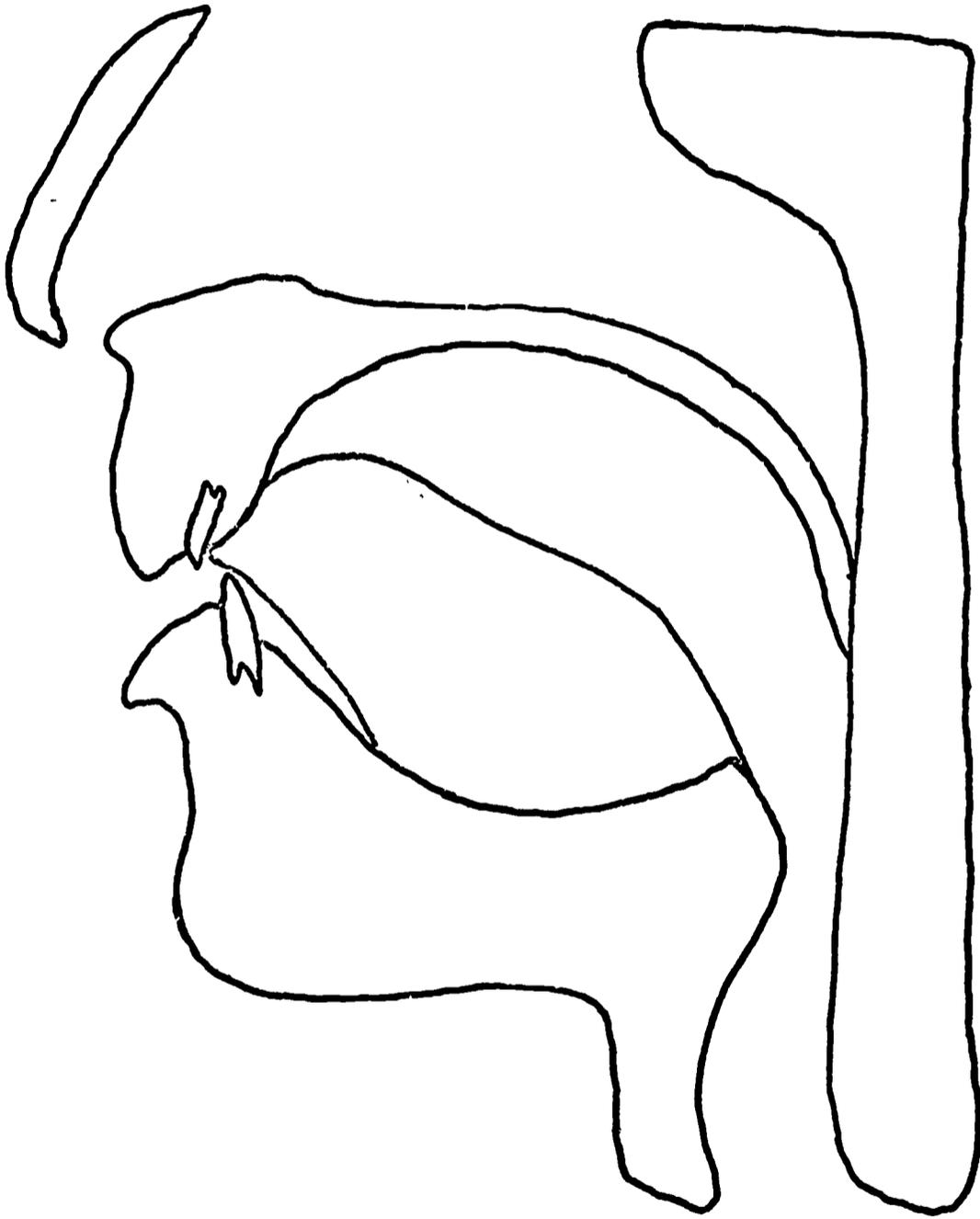
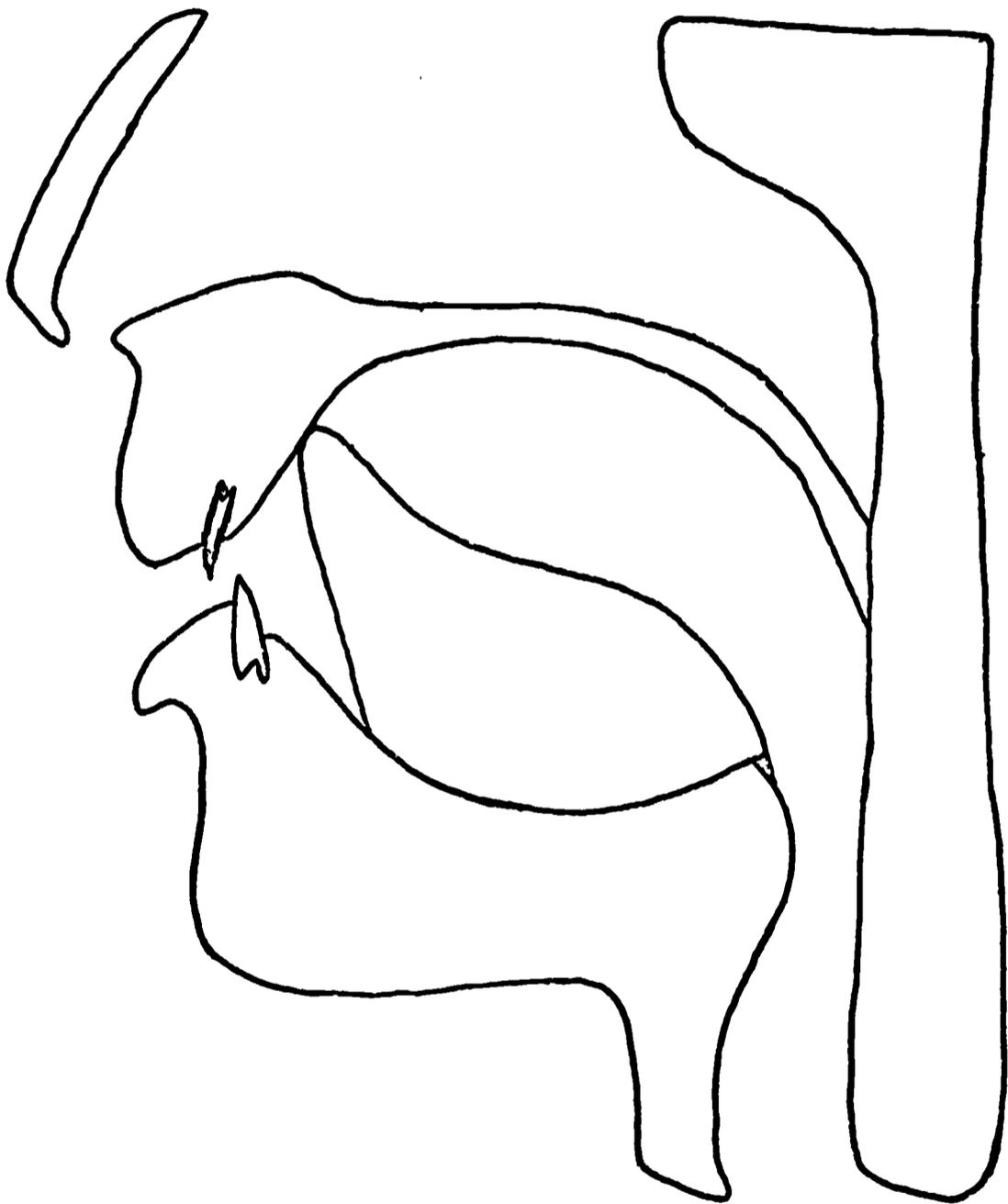


DIAGRAM 15

English /l/



DRILL 5: CONVERSATION ("At the Meat Shop," or *eraččikkaDeyil*)

| | | |
|-------------|-------------------------------------|--|
| P.C.V.: | ad' end' eraččiyaaNu? | What kind of meat is that? |
| | /aaDu/ | "goat" |
| | /aaTteračči/ | "goat meat" |
| Shopkeeper: | id' aaTteraččiyaa(Nu). | This is goat meat. |
| | /aaTteraččikkyu/ | (dative case) |
| P.C.V.: | aaTteraččikky' end' aa' vila? | What's the price of goat meat? |
| | /kiilograam/ | "kilogram" (just over 2 pounds) |
| | /kilograaminu/ | (dative case) |
| Shopkeeper: | kiilograaminu muunnaṛa ṛuubayaa'. | For a kilogram, three and a half rupees. |
| P.C.V.: | aaTteračči oṛu kilograam taṛu. | Give me one kilogram of goat meat. |
| | /veere/ | "other; another" |
| Shopkeeper: | idaa aaTteračči. veer' endu veeNam? | Here's your goat meat. What else would you like? |
| P.C.V.: | idu maḍi. iviDe miin ille? | This is enough. Don't you have fish here? |
| | /aDutta/ | "near; next" |
| | /kaDa/ | "shop." |
| | /kiTTum/ | "will get" |
| Shopkeeper: | illa. miin aDutta kaDeyil kiTTum. | No. You'll get fish in the next shop. |

Grammar Note:

In the conversation above you see that the item for which price is asked, or quoted, is in the dative case.

aaTteraččikky' end' aa vila?
k'ilograaminu muunnaṛa ṛuubeyaa.

DRILL 6: TRANSFORMATION

Change the following words into their dative case forms.

Example: Teacher: meeša

Student: meešaykkyu

Teacher: kiilograamu

Student: kiilograaminu

idu

sigarettu

biiDi

oñu pakkettu sigarettu (a package of cigarettes)

meeša

pustagam

graamofoon

oñu kappu kaappi

naaranya veLLam

aaTTeračči

baLu

DRILL 7: TRANSFORM—ADDITIVE

Change the words of Drill 6 above to their dative forms and add the phrase /endu vilayaa' ?/ or /end' aa' vila ?/.

Example: Teacher: sigarettu

Student: sigarettin' endu vilayaa?

Teacher: biiDi

Student: biiDikky' end' aa' vila?

DRILL 8: PHOTO STIMULUS

paRam kaDa

Find out the names of the various fruits in the picture using only Malayalam. Your teacher will then test you by asking what each fruit is. The word for "fruit" is /paRam/.

DRILL 9: REPETITION BUILD-UP

- | | |
|-------------------------|----------------------------|
| 1. oñu dasan | one dozen |
| oñu dasanu | for a dozen (dative case) |
| ñaNdu ñuuba | two rupees |
| oñu dasanu ñaNdu ñuuba. | For one dozen, two rupees. |

- | | | |
|----|--------------------------------------|--|
| 2. | aña dasan | half a dozen |
| | aña dasanu | for half a dozen (dative case) |
| | onnaña řuuba | one and a half rupees |
| | aña dasan' onnaña řuuba. | For 1/2 dozen, 1 1/2 rupees. |
| 3. | řaNDu | two |
| | řaNDinu | for two (dative case) |
| | iřupattanju paysa | twenty-five naya paysa; twenty-five cents |
| | řaNDin' iřupattanju paysa. | For two, twenty-five cents. |
| 4. | naalu | four |
| | naalinu | for four |
| | anbadu paysa | fifty cents |
| | naalin' anbadu paysa | For four, fifty cents. |
| 5. | kiilograam | kilogram |
| | kiilograaminu | for a kilogram |
| | eeRupattanju paysa | seventy-five cents |
| | kiilograamin' eeRupattanju paysa. | For a kilogram, seventy- five cents. |

Note: There are one hundred /naaya paysa/ in a rupee. People usually say /paysa/ rather than /naaya paysa/.

DRILL 10

Set up an imaginary shop of any sort you want (meat, stationery, fruit, etc.) in your classroom. Use any props available. Have conversations centering around the buying and selling of things at the shop. Your teacher should participate in these, too. This will give students a chance to talk naturally with a native speaker of Malayalam.

Suggestion:

You may want to set up a real shop to meet the trainees' needs for paper supplies, candy bars, etc. Use your American money as if it were Indian, calling a dollar a /ruuba/; a nickel a /paysa/, etc.

Your teachers should be able to help you make the shop authentically Indian.

*pudiya vaakkugaL*Nouns

| | |
|------------|-----------------------------|
| eLuppam | ease; easiness |
| neřam | time |
| kaDa | shop |
| aaDu | goat |
| aaTteračči | goat meat |
| kiilograam | kilogram (about two pounds) |
| paRam | fruit |
| dasan | dozen |

Adjectives

| | |
|--------|----------------|
| veere | other; another |
| aDutta | near; next |

Verbs

| | |
|--------|---------------|
| kiTTum | will get; get |
|--------|---------------|

Expressions

| | |
|--------------|------------|
| eLuppam aaNu | It's easy. |
| neřam aayi | It's time. |

Names of Fruits

iuNiT muunu

paaDam řaNDu

DRILL 1: CONVERSATION ("Would You Like a Coke?")

pudiya vaakkugaL

vaangi tařaam

will buy and give (or)
(I)'ll get one for you.

1st Trainee: niřga'kku daaham uNDo?

2nd Trainee: uNDu. (uvvu)

1st Trainee: engil kookku veeN'ou?

2nd Trainee: veeNam.

1st Trainee: ennaal vařu. řaan vaangi tařaam.

Grammar Note: First Person Future Ending /-aam/

When the subject of a sentence (expressed or unexpressed) is /řaan, řařgaL/ or /nammaL/, the future tense ending is /-aam/. You have already come across several examples of this form in conversations. /řaan vaangitařaam/ "I'll get one for you" in the conversation above. In "Discomforts of a Summer Training Program" the student says /turakkaam/ "I'll open it" after the teacher has said /aa jenal onn' turakku/. And when the customer said /niila baLbu veeNam/ the shopkeeper told him /ippoo' tařaam/.

DRILL 2: REPETITION DRILL

řaan vařaam.

I will come.

řařgaL biskkettu kaRikkayaam.

We will eat cookies.

nammaL joolikkuyu poogaam.

We will go to work.

| | |
|-------------------------------|-----------------------------------|
| ñaan paaTTu paaDaam. | I will sing a song. |
| ayaaL parayunnadu keeLkkaam. | I/We will listen to what he says. |
| ippool nammaL foTTo nookkaam. | Now we'll look at photos. |

DRILL 3: TRANSFORMATION

Change the sentences from present /-unnu/ to future tense /-aam/.

Teacher: ñaᅇᅇaL vaᅇunnu.

Student: ñaᅇᅇaL vaᅇaam.

jenal tuᅇakkunnu.

ii riipoorttu vaaykkyunnu. (report)

ñaan vaadil aDeᅇkyunnu.

jooli ᅇeyyunnu.

ti vi kaaNunnu.

naaLe sinamaykkyu poogunnu.

Note:

With the verb /poog-/ you can use either the present or future ending to give a future meaning—just as with the English verb "go."

/naaLe sinamaykkyu poogunnu/ "Tomorrow I'm going to a movie."

/naaLe sinamaykkyu poogaam/ "Tomorrow I'll go to a movie."

Though both are permissible, Malayalam doesn't use /poogunnu/ as frequently as English uses "going" with future meaning.

DRILL 4: RESPONSE

The teacher will ask individual students, /eviDe poogunnu?/. Students will give answers such as /joorjinde muriyil poogunnu/ or /launjil poogunnu/. Then the teacher will say /aviDe endu čeyyum?/ "What will you do there?" and students will give a suitable reply using the first person future ending /-aam/. A few possibilities are /ti vi kaaNaam; malayaaLam parayaam/.

Grammar Note: Second and Third Person Future Ending /-um/

When the subject is second person (/ni, niŋgaL/) or third person (/ayaaL, avaL, avar, saarə/ etc.) the future tense ending is /-um/. The "yes/no question" ending is, of course, /-umo?/.

DRILL 5: REPETITION BUILD-UP

- | | | |
|----|--------------------------------|--------------------------------|
| 1. | samsaañikkyum | will speak |
| | aarə samsaañikkyum? | Who will speak? |
| | miiTTiŋa | meeting |
| | miiTTiŋil | at the meeting |
| | miiTTiŋil aarə samsaañikkyum? | Who will speak at the meeting? |
| 2. | vañum | will come |
| | vargiissu | a male Christian name |
| | vargiissu vañum. | Vargiis will come. |
| | eppool? | When? |
| | vargiiss' eppool vañum? | When will Vargiis come? |
| 3. | vargiissu vañum. | Vargiis will come. |
| | aRičča | week |
| | aDutta aRičča | next week |
| | vargiiss' aDutta aRičča vañum. | Vargiis will come next week. |

4. koNDupoogum will bring
 kaamra camera
 jooN kaamra koNDupoogum. John will bring a camera.
 koNDupoogumo? Will (he) bring (it)?
 jooN kaamra koNDupoogumo? Will John bring his camera?
 paarTTikkyu to the party (dative case)
 paarTTikkyu kaamra Will (he) bring the camera
 koNDupoogumo? to the party?
 jooN paarTTikkyu kaamra Will John bring his camera
 koNDupoogumo? to the party?
5. paaDum will sing
 eppooL When?
 eppoo' paaDum? When will (she) sing?
 lakṣmi a Hindu female name
 lakṣmiyepoo' paaDum? When will Lakshmi sing?
6. maasam month
 aDutta maasam next month
 lakṣmiyaDutta maasam paaDum. Lakshmi will sing next month.
7. poogum will go
 keeṣaLam kerala
 keeṣaLatta poogum. (He) will go to Kerala.
 ayaaL keeṣaLatta poogum. He will go to Kerala.
 aDutta maasam next month
 ayaaL aDutta maasam He will go to Kerala next
 keeṣaLatta poogum. month.
-

DRILL 6: RESPONSE

Give suitable answers to the questions.

vargiiss' eppool vařum?

miiTTiŋil aaru samsaařikkyum?

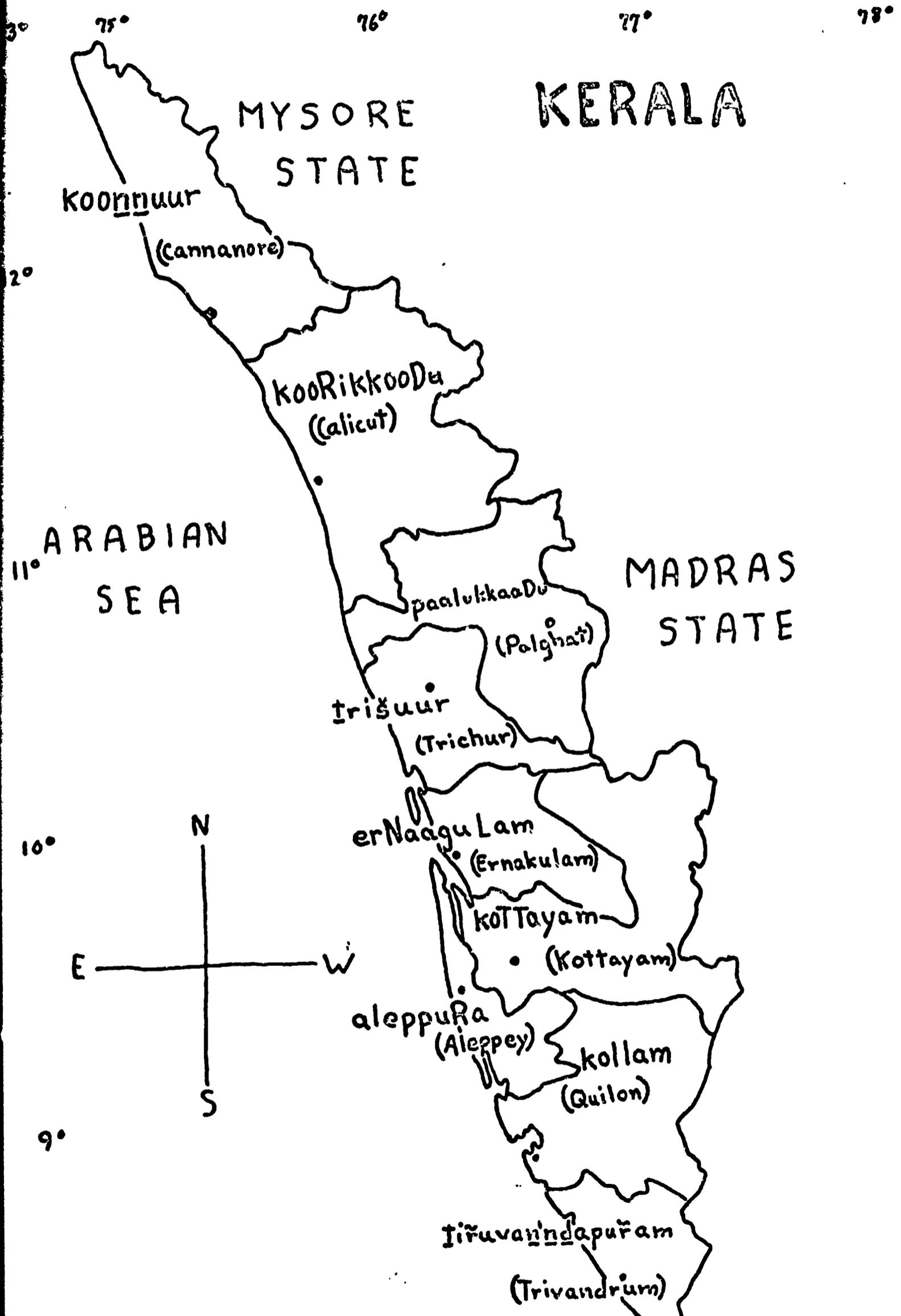
jooN keeřaLatt' eppool poogum?

jooN aDutta maasam keeřaLattu poogumo?

lakřmi aDutt' aRiččũ vařumo?

lakřmiyepool paaDum?

paarTTikkyu kaamra aaru koNDũpoogum?



DRILL 7: REPETITION BUILD-UP

Point to the district on the map as you say its name.

- | | | |
|----|---|--|
| 1. | kannuur kannuur distriktu idu kannuur distrikt' aaNu. | Cannanore Cannanore District This is Cannanore District. |
| 2. | kooRikkooDu kooRikkooDu distriktu idu kooRikkooDu distrikt' aaNu. | Calicut Calicut District This is Calicut District. |
| 3. | paalukkaadu paalukkaadu distriktu idu paalukkaadu distrikt' aaNu. | Palghat Palghat District This is Palghat District. |
| 4. | trisuur trisuur distriktu idu trisuur distrikt' aaNu. | Trichur Trichur District This is Trichur District. |
| 5. | erNaaguLam erNaaguLam distriktu idu erNaaguLam distrikt' aaNu. | Ernakulam Ernakulam District This is Ernakulam District. |
| 6. | aleppuRa aleppuRa distriktu idu aleppuRa distrikt' aaNu. | Aleppey Aleppey District This is Aleppey District. |
| 7. | kollam kollam distriktu idu kollam distrikt' aaNu. | Quilon Quilon District This is Quilon District. |
| 8. | koTTayam koTTayam distriktu idu koTTayam distrikt' aaNu. | Kottayam Kottayam District This is Kottayam District. |

9. tiruvanandapuṭam Trivandrum
 (NS) tiruvan'ndapuṭam
tiruvan'ndapuṭam distriktu Trivandrum District
idu tiruvan'ndapuṭam distrikt''
aaNu. This is Trivandrum District.
-

DRILL 8: RESPONSE DRILL

Pointing to various districts on the blank map ask the question, /ii distrikt'' yeed' aaNu?/. Students should give correct answers in the form /adu _____ distrikt'' aaNu/.

DRILL 9: RESPONSE DRILL

Again using the blank map, teacher or students should ask other questions of the following types:

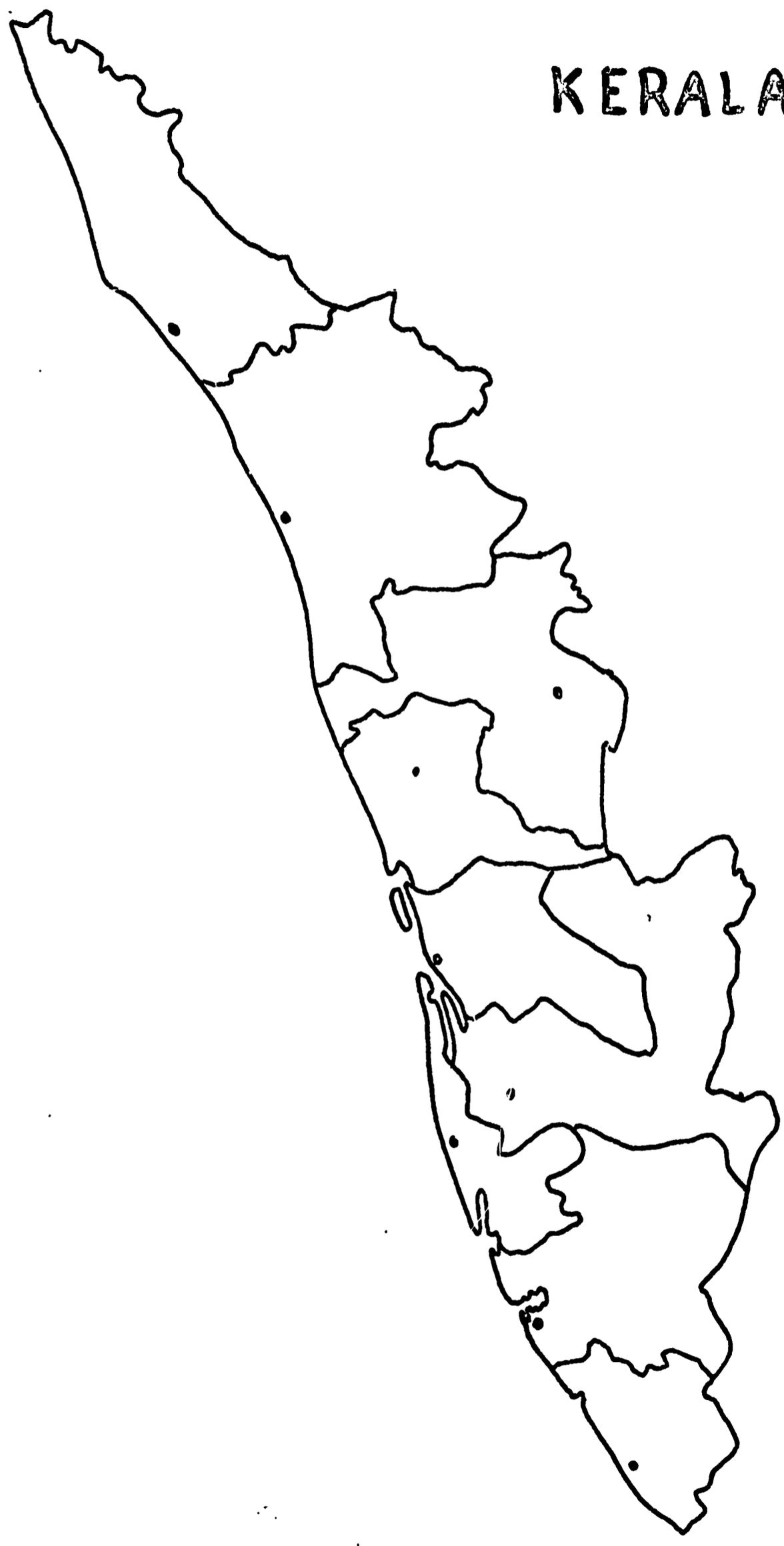
idu _____ distrikt'' aaNo?

idu _____ distrikt'' ale?

ii distrikt'' yeed' Nu?

and receive correct answers.

KERALA



- 13°

- 12°

- 11°

- 10°

- 9°

- 8°

DRILL 10: TRANSLATION

Baabu is reading "Blossoms in the Dust." (two ways)

He read three chapters yesterday. (two ways)

I'll read this book today.

He'll read this book today.

Do you know how to play the guitar?

Will you play the guitar tonight?

DRILL 11: ADDITIVE

Add /enikkyu/ to the sentences and translate.

Teacher: aa čiitta paal kuDikkyaan pattunnilla.

Student: enikky' aa čiitta paal kuDikkyaan pattunnilla.

It's impossible for me to drink that spoiled milk.

klaasil poogaan neřam aayı.

ii jooli čeyyaan eLuppam aaNu.

giTTaar vaayikkyaan iŠtam aaNu.

idu kaRikkyaan pattunnilla.

innale vařaan kaRiññilla.

*pudiya vaakkugaL*Nouns

| | |
|------------------|-----------------------|
| riipoorttu | report |
| miiTTiṇa | meeting |
| vargiissu | a Christian male name |
| aRičča | week |
| kaamra | camera |
| paarl'Ti | party |
| lakṢmi | a Hindu female name |
| distriktu | district |
| keerāLam | Ķerala |
| kannuur | Cannanore |
| kooRikkooDu | Calicut |
| paalukkaadu | Palghat |
| triṣuur | Trichur |
| erNaaguLam | Ernakulam |
| aleppuRa | Alleppey |
| kollam | Quilon |
| koTTayam | Kottayam |
| tiṛuvanandapuṁam | Trivandrum |

Verbs

| | |
|--------------|--|
| vaanittaṁaam | I'll buy and give; I'll get one for you. |
|--------------|--|

Grammar Words

| | |
|------|---------------------------------------|
| -aam | first person future verb ending |
| -um | 2nd and 3rd person future verb ending |

iuNiT muunna

paaDam muunna

DRILL 1: CONVERSATION ('Card Party—Intermission')

pudiya vaakkugaL

kuppi

bottle

allo

a mild "politeness indicator"
It is heard very frequently
and always follows the verb.
See note following conver-
sation for further explanation.

ayssu

ice

saañamilla

No matter; It doesn't matter.

Scene: Several friends are sitting around playing cards. Someone brings out a bottle.

1st: (handing bottle to 2nd) ii kuppiyonna turakkaNam allo.

2nd: ñaan turakkaam.

3rd: iviDe glaass' ili' allo.

1st: ippoo' koNDuvañaam. (leaves to get glasses)

2nd: (calling to 1st) koračč' ayssum veeNam.

1st: ayss' illa.

2nd: oo. saañamilla.

Notes: /allo/

/ii kuppiyonna turakkaNam allo./ "Would you mind opening this bottle."

The /allo/ here, together with /onna/, softens the request; makes it more polite. Without these two words the sentence wouldn't be quite as polite.

/ii kuppi turakkaNam/

"Open this bottle, please."

/iviDe glaass' ill' allo/

"I'm afraid there aren't any glasses here."

Again /allo/ softens the tone of the statement, something we manage in English with phrases like "I'm afraid..."; "Do you mind..."; "I'm sorry..." etc. Without the /allo/ the sentence would be simply

/iviDe glaass' illa/

"There aren't any glasses here."

DRILL 2: RESPONSE

Give a positive verbal response (/ -aam/) to the following requests and carry out the action called for. Remember, books should be closed.

T: haaLil valiya oččayuNDa. vaadil onn' aDekkyu.

S: aDekkyaam (goes and closes the door)

enikky' oŕu peN taŕaNam allo.

kuuTTugaaŕikkyu pustagam koDukku.

oŕu "čaakku" koNDavaŕu. ("chalk")

aa kaseeŕeyil iŕikkyu.

layTT' off čeyyu.

ii čaakk' meešappurattu vaykkyu.

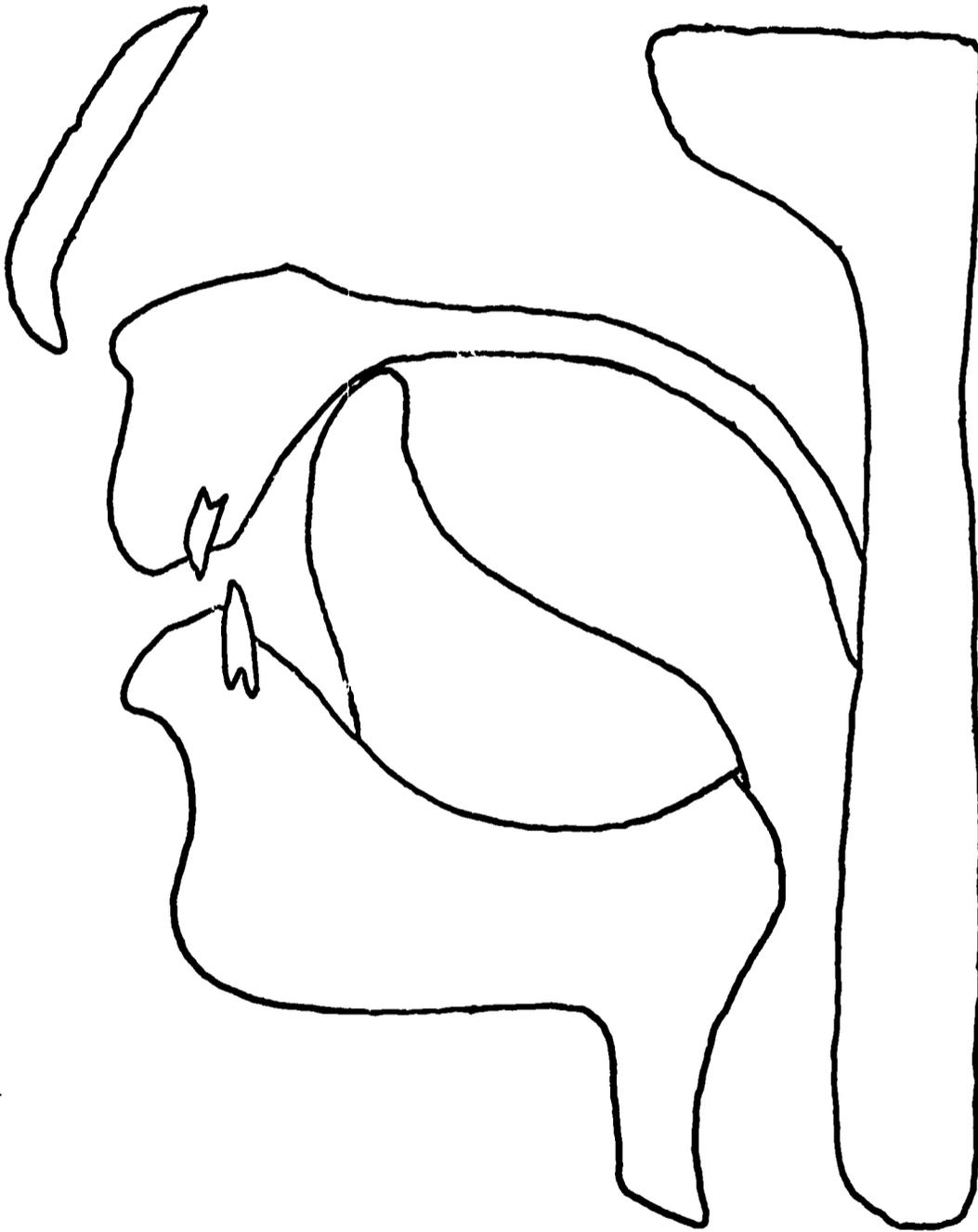
layTT' onn' iDaNam.

Pronunciation Note: Retroflex /L/

Like the other retroflex sounds /L/ is produced by the bottom of the tongue tip flapping against the roof of the mouth at about the point where the alveolum and the hard palate meet. See Diagram 16, page 166.

DIAGRAM 16

Malayalam /L/



DRILL 3: PRONUNCIATION /L/

veLLam
naaLe
 eLuppam
 malayaaLam
 keeṛaLam

DRILL 4: PRONUNCIATION /L/ and /l/

First listen to the pairs to hear the difference. Notice that /l/ has an affect on surrounding /a/ similar to that of alveolar /t/ and /n/. Repeat after your instructor.

| | |
|---------------|----------|
| <u>naa</u> Le | tomorrow |
| <u>naa</u> l | four |
| kaLL | toddy |
| kall | stone |
| veLLam | water |
| <u>na</u> lla | good |

Grammar Note: Future Negative /vaṛilla; poogilla/

The negative of the future tense is formed by adding /-illa/ *directly to the verb stem*. Thus the negative form of /vaṛaam/ and /vaṛum/ is /vaṛilla/ "won't come"; of /poogaam/ and /poogum/ is /poogilla/ "won't go."

DRILL 5: REPETITION

1. vařum will come
 vargiiss' aDutt' aRičča vařum.
 vařilla won't come
 vargiiss' aDutt' aRičča vařilla.
2. koNDupoogum will bring
 jooN paarTTikkyu kaamra
 'oNDupoogum.
 koNDupoogilla won't bring
 jooN paarTTikkyu kaamra
 'oNDupoogilla.
3. koNDupoogaam will bring
 ñaᅇᅇaL paarTTikkyu kaamra
 'oNDupoogaam.
 koNDupoogilla won't bring
 ñaᅇᅇaL paarTTikkyu kaamra
 'oNDupoogilla.
4. paaDum will sing
 lakŠmiyaDutta maasam paaDum.
 paaDilla won't sing
 lakŠmiyaDutta maasam paaDilla.
5. paaDaam will sing
 ñaan paarTTikkyu paaDaam.
 paaDilla won't sing
 ñaan paarTTikkyu paaDilla.
6. poogum will go
 ayaaL aDutta maasam
 keeřaLattu poogum.
 poogilla won't go
 ayaaL aDutta maasam
 keeřaLattu poogilla.

7. turakkaam will open
 ñaan jenal turakkaam.
turakkilla won't open
 ñaan jenal turakkilla.
-

DRILL 6: REPETITION, Future and Past Negatives

| | |
|----------------------|--------------|
| <u>t</u> añilla | won't give |
| <u>t</u> annilla | didn't give |
| ko <u>D</u> ukkillā | won't give |
| ko <u>D</u> uttilla | didn't give |
| vaay <u>k</u> kyilla | won't read |
| vaay <u>č</u> çilla | didn't read |
| ku <u>D</u> ikkyilla | won't drink |
| ku <u>D</u> ičçilla | didn't drink |
| paa <u>D</u> illa | won't sing |
| paa <u>D</u> iyilla | didn't sing |
| po <u>o</u> gilla | won't go |
| po <u>o</u> yiyilla | didn't go |

DRILL 7: CONVERSATION ("Letter from Home")

Scene: Two Roommates

/ninnə/

"from"

/viiTilninnə/

"from home"

/kattə/

"letter"

1s: ninnakku viiTil ninn' oñə
 katt' uNDə.

You have a letter from home.

| | | |
|------|----------------------------------|-------------------------|
| | /maNiyarDar/ | "money order" |
| 2nd: | maNiyarDar ille. | Isn't it a money order? |
| | /maatramuLLu/ | "only" |
| 1st: | illa. katt <u>u</u> maatramuLLu. | No, only a letter. |
| | /čhee! <u>na</u> šam aayi/ | "oh, shucks" |
| 2nd: | čhee! <u>na</u> šam aayi. | Oh shucks. |

Grammar Note: /-il ninnu/

/ninnu/ "from" requires that the word it follows be in the locative case (i.e. /-il/). Thus "from home" is /viiTTilninnu/. However, this rule doesn't apply when it follows the word /eviDe/. Thus "from where" is /eviDeninnu/ which is pronounced /eviD'ennu/ at normal speed. (The same is true of /aviDe/ and /iviDe/.)

Question: Why is it /ninnakku/ rather than /ni/ in the sentence /ninnakku viiTTilninn' ořa katt' uNDu/?

DRILL 8: REPETITION BUILD-UP

| | | |
|------|--------------------------|--------------------------------|
| 1. | eviDe | where |
| | eviDe <u>ninnu</u> | where from |
| (NS) | eviD'ennu | |
| | kiTTum | get; obtain; find |
| | eviD'ennu kiTTum? | Where (from) do you get it? |
| | eračči eviD'ennu kiTTum? | Where (from) do you get meat? |
| 2. | aři | uncooked rice |
| | aři eviD'ennu kiTTum? | Where (from) do you get rice? |
| 3. | paRam | fruit |
| | paRam eviD'ennu kiTTum? | Where (from) do you get fruit? |

4. kaDa shop
ninnu from
kaDeyilninnu from the shop
kaDeyilninnu kiTTum. You get it from the shop.
5. čanda market place; bazaar
ninnu from
čandeyilninnu from the market
čandeyilninnu kiTTum. (You) get it from the market.
niṅṅaLkku
niṅṅa'kku čandeyilninnu kiTTum. You get it from the market.
6. kiTTi got; obtained; found
kattu letter
kattu kiTTi. (You/I) got a letter.
enikkyā kattu kiTTi. I got a letter.
7. viiDu home
ninnu from
viiTTilninnu from home
viiTTilninnu kattu kiTTi. (You) got a letter from home.
ninnakku viiTTilninnu kattu You got a letter from home.
kiTTi.
enikkyā viiTTilninnu oṟu I got a letter from home.
kattu kiTTi.

Grammar Note: /kiTTum; kiTTi/

/kiTTum/ is like */veeNam; iṣTam aaNu; uNDu/* etc. in that its subject is in the dative case.

This verb is also a bit irregular in that it seldom, if ever, takes the present tense ending */-unnu/*.

DRILL 9: CONVERSATION ("Where's the Market Place?")

pudiya vaakkugaL

| | |
|-----------------|-----------------------------|
| jaṅṣan | junction |
| jaṅṣande | possessive case of junction |
| jaṅṣandeyaDuttu | near the junction |

Note: "the next junction" would be /aDuttu jaṅṣan/.

| | |
|---------|---|
| poo'TTe | a contraction of /poogaTTe/ "May I go?" This is a very common way to take one's leave. |
|---------|---|

| | |
|----|-------------|
| oo | yes; surely |
|----|-------------|

Foreigner: eeyu! eračči eviD'ennu kiTTum?

Malayali: čandeyil ninnu kiTTum.

Foreigner: čanda eviDeyaaNu?

Malayali: (pointing) aa jaṅṣandeyaDutt' aa.

Foreigner: šeři. poo'TTe.

Malayali: oo.

Pronunciation Note:

Notice the distinctive intonation of /oo/. It is said with a high, sustained pitch which does not drop at the end.

Getting the proper pitch and rhythm is as important as other aspects of correct pronunciation. Pitch, rhythm and intonation patterns are different in Malayalam than they are for English. You should pay careful attention to your teacher and imitate him as closely as you can.

Emotional tone is often conveyed by pitch, rhythm and intonation patterns. You've learned to express your feelings with the intonation patterns of English. You might feel uneasy with Malayalam intonation patterns because they have the wrong emotional feeling for you as an English speaker. If so, you should try to overcome this uneasiness

because the Malayalam intonation patterns have an emotional content for the Malayali. You might give a Malayali the wrong impression of your feelings if you use the English intonation pattern.

Grammar Note: Post Positions /aDuttu/

We call words like /aDuttu/ and /ninna/ "post positions." They are similar to English "prepositions" (behind, in front of, next to, from, etc.) in that their function is to show relationships between words. But they are unlike prepositions in that they always come *after* the word they modify, hence the name *post* position. In addition the word a post position follows usually takes a case ending. /ninna/ requires the locative; /aDuttu/ as you can probably guess from the above conversation, requires the possessive (/jaṅṣandeyaDuttu/). In a few cases the case ending can be omitted. /purattu/ "on top of" usually takes the possessive. However, it's not required with /meeṣa/. E.g. /meeṣappurattu vaykkyeṟuḍu/ "Don't set it on the table."

DRILL 10: CONVERSATION ("What a Beautiful Skirt!")

pudiya vaakkugaL

paavaaDa

the long full skirt worn by young, unmarried Malayali girls.

tuuriSTTu hooTTeLindeyaDuttu

near the Tourist Hotel

atrayuLLu!

Only that much!

Amer. girl: oo! vaLaṛe nalla paavaaDa. eviD'ennu vaanṅiĉĉu?

Mal. girl: kriṢNa silku hausilninna.

Amer. girl: kriṢNa silku haus' eviD'aa'?

Mal. girl: tuuriSTTu hoTTeLindeyaDutt' aa'.

Amer. girl: paavaaDaykky' end' aa' vila?

Mal. girl: ifupattanju ruuba.

Amer. girl: atrayuLLu!

Cultural Note: Unlike American custom, it is quite proper in Kerala to ask how much someone paid for something. Be prepared to answer this question about all your possessions.

DRILL 11: REVIEW

Count from 1 to 30.

DRILL 12: REPETITION

| | |
|------------------------------------|---------------|
| patt <u>a</u> | ten |
| i <u>f</u> up <u>a</u> du | twenty |
| mup <u>p</u> ad <u>a</u> | thirty |
| <u>n</u> aal <u>p</u> ad <u>a</u> | forty |
| an <u>b</u> ad <u>a</u> | fifty |
| aa <u>r</u> u <u>p</u> ad <u>a</u> | sixty |
| ee <u>R</u> u <u>p</u> ad <u>a</u> | seventy |
| e <u>N</u> pad <u>a</u> | eighty |
| <u>t</u> o <u>n</u> nu <u>u</u> ra | ninety |
| <u>n</u> u <u>u</u> ra | (one) hundred |

*pudiya vaakkugaL*Nouns

| | |
|---|--------------------|
| kuppi | bottle |
| čaakku | chalk |
| kattu | letter |
| maNiyardar | money order |
| aṛi | uncooked rice |
| ča <u>nda</u> | market place |
| jaṅ <u>ś</u> an | junction |
| paavaaDa | long full skirt |
| tuur <u>is</u> T <u>u</u> hoT <u>T</u> eL | tourist hotel |
| kri <u>Ṣ</u> Na silku haussu | Krishna Silk House |

Verbs

| | |
|--------------------|----------------------|
| kiTT-; kiTTi | to get; obtain; find |
| poo'TTe (poogaTTe) | May (I) go. |

Adverbs

| | |
|-------------|-----------------|
| maatramuLLu | only; just |
| atrayuLLu | Only that much! |

Cardinal Numbers

| | |
|-------------------|---------------|
| pattu | ten |
| iṛupa <u>ḍ</u> a | twenty |
| mup <u>pa</u> ḍa | thirty |
| naal <u>pa</u> ḍa | forty |
| an <u>ba</u> ḍa | fifty |
| aa <u>ra</u> ḍa | sixty |
| ee <u>ra</u> ḍa | seventy |
| eN <u>ba</u> ḍa | eighty |
| ton <u>nu</u> ura | ninety |
| <u>nu</u> ura | (one) hundred |

Grammar Words-ninna

from (takes locative)

-aDutta

next to; near (takes possessive)

Expressions

allo

softener; politeness marker

saañamilla

No matter; It doesn't matter.

čhee. našamaayi

Oh shucks.

oo

Surely; Yes.

iuNit munnu

paaDam naalu

Grammar Note: The words for north, south, east and west (/vaDakku; tekku; kiRakku; paDiñaaru/) act like /-aDutta/ in that the word which precedes them is in the possessive case.

DRILL 1: REPETITION BUILD-UP

1. vaDakku north
kooRikkooDu Calicut
kooRikkooDinde vaDakku north of Calicut
kannuur Cannanore
kannuur kooRikkooDinde Cannanore is north of Calicut.
vaDakk' aaNu.
2. trišuur Trichur
trišuurinde vaDakku north of Trichur
kooRikkooDu Calicut
kooRikkooDu trišuurinde Calicut is north of Trichur.
vaDakk' aaNu.
3. vaDakku vašam north side
vaDakku vašatt' aaNu on the north side
trišuurinde vaDakku vašatt' on the north side of Trichur
aaNu
kooRikkooDu trišuurinde Calicut is on the north side
vaDakku vašatt' aaNu. of Trichur.
4. tekku south
kannuurinde tekku south of Cannanore
kooRikkooDu Calicut
kooRikkooDu kannuurinde Calicut is south of Cannanore.
tekk' aaNu.

5. kooRikkooDinde tekku south of Calicut
trišuur Trichur
trišuur kooRikkooDinde Trichur is south of Calicut.
tekk' aaNu.
6. kooRikkooDinde tekkā vašattu to the south side of Calicut
trišuur kooRikkooDinde tekkā Trichur is to the south side of
vašattu' aaNu. Calicut.
7. aleppuRa Alleppey
aleppuRayuDe tekku south of Alleppey
kollam Quilon
kollam aleppuRayuDe tekk' Quilon is south of Alleppey.
aaNu.
8. vaDakku north
aleppuRayuDe vaDakku north of Alleppey
erNaaguLam Ernakulam
erNaa'uLam aleppuRayuDe Ernakulam is north of Alleppey.
vaDakk' aaNu.
9. erNaaguLam Ernakulam
erNaaguLattinde tekku south of Ernakulam
aleppuRa Alleppey
aleppuRa erNaaguLattinde Alleppey is south of Ernakulam.
tekk' aaNu.
10. kollam Quilon
kollattinde tekku south of Quilon
tiřuvan'ndapuřam Trivandrum
tiřuvan'ndapuřam kollattinde Trivandrum is south of Quilon.
tekk' aaNu.
11. tiřuvan'ndapuřam Trivandrum
tiřuvan'ndapuřattinde vaDakku north of Trivandrum
kollam Quilon
kollam tiřuvan'ndapurattinde Quilon is north of Trivandrum.
vaDakk' aaNu.

DRILL 2: RESPONSE

Referring to the map, page 158, students or teacher should ask questions like

kannur trišuurinde tekk' aaNo?

aleppuRa tiruvan'ndapuřattinde vaDakk' aaNo?

kooRikkooDa kannurindeyaDutt' aaNo?

and receive correct answers. Use full sentences in your answer, not simply /ade/ or /alla/.

DRILL 3: REPETITION BUILD-UP

- | | | |
|------|--|--|
| 1. | kiRakku | east |
| (NS) | keRakku | |
| | aleppuReyuDe keRakku | east of Alleppey |
| | koTTayam | Kottayam |
| | koTTayam aleppuReyuDe keRakk' aaNu. | Kottayam is east of Alleppey. |
| 2. | keRakka vařam | east side |
| | keRakka vařattu | on the east side |
| | aleppuReyuDe keRakka vařattu' | on the east side of Alleppey |
| | koTTayam | Kottayam |
| | koTTayam aleppuReyuDe keRakka vařatt' aaNu. | Kottayam is on the east side of Alleppey. |
| 3. | keeřaLam | Kerala |
| | keeřaLattinde keRakku | east of Kerala |
| | maadraassu | Madras |
| | maadraassu keeřaLattinde keRakk' aaNu. | Madras is east of Kerala. |

- keefaLattinde keRakka vaŝattu on the east side of Kerala
 madraassu keefaLattinde keRakka Madras is on the east side of
 vaŝatt' aaNu. Kerala.
4. paDiñaaru west
 madraassinde paDiñaaru west of Madras
 keefaLam Kerala
 keefaLam madraassinde Kerala is west of Madras.
 paDiñaar' aaNu.
5. paDiñaaru west
 paalukkaDa Palghat
 paalukkaDinde paDiñaaru west of Palghat
 kooRikkooDa Calicut
 kooRikkooDu paalukkaDinde Calicut is west of Palghat.
 paDiñaar' aaNu.
6. aDuttu next to; near
 keefaLattinde aDuttu near Kerala
 madraassu Madras
 madraassu keefaLattinde Madras is near Kerala.
 aDutt' aaNu.
7. kočci Cochin
 erNaaguLam Ernakulam
 erNaaguLattindeyaDuttu near Ernakulam
 kočci erNaaguLattindeyaDutt' Cochin is near Ernakulam.
 aa'.
8. toTT' aDuttu right next to
 erNaaguLattinde toTT' aDutt' right next to Ernakulam
 aa. Cochin is right next to
 kočci erNaaguLattinde toTT' Ernakulam.
 aDutt' aaNu.

DRILL 5: RESPONSE

Referring to the map, page 158, ask questions about where the districts (and cities) are in relation to one another and receive appropriate answers.

DRILL 6: TRANSLATION

1. Are you hungry?
2. Are you studying Malayalam or Hindi?
3. Did you study Malayalam or Hindi?
4. I have to go to class.
5. I have to go to class at 8:45.
6. Would you mind opening this bottle.
7. Would you mind turning on the phonograph (make the phonograph sing).
8. Let's buy this yellow sari.
9. I like this yellow skirt.

Pronunciation Note: A puff can spoil a /p/

Some of you may still be having trouble pronouncing consonants lightly. It may help if you realize that normally English speakers pronounce sounds like /p, t/ and /k/ with a little puff of air when they come at the beginning of a stressed syllable. (Hold your hand or a piece of paper up close to your mouth and say words like "pose," "tend," and "cuss." You'll be able to feel the puff of air on your hand; it will make the paper move.) Since Malayalis don't make this puff of air when they pronounce /p, t, t, T/ or /k/ you have to get rid of that "puff" that comes so naturally with these sounds if your Malayalam is to sound like Malayalam.

In English we make "puffless /p/s" (and /t/s and /k/s) when the

sound just before one of these is /s/. Say the words "dispose," "distend" and "discuss." To learn to make these sounds like a Malayali, practice like this. Put your tongue in position for making an "s" sound. Then say the words "pose," "tend," "cuss" (as well as the Malayalam words below) making just the hint of an "s" sound. Next put tongue in position for "s" and say the words without any preceding "s" at all. Remember that for Malayalam there's also only very light contact between the lips or between tongue and roof of mouth.

DRILL 7: PRONUNCIATION

pose; dispose; (s)pose

(s)paal

(s)pan'saaṛa

(s)pudiyā

(s)paaTTu

(s)poDi

tend; distend; (s)tend

(s)taṛu

(s)turannu

(s)tuDaṅṅi

cuss; discuss; (s)cuss

(s)kaNDu

(s)kuDičču

(s)keeTTu

DRILL 8: CONVERSATION ("Lay off! It's My Nest")**pudiya vaakkugaL**

| | |
|--|--|
| iD- (iT <u>Tu</u>) | to lay (an egg); to put |
| kaa <u>fa</u> Nam | reason |
| kuuD <u>a</u> | nest |
| iTT <u>u</u> goLLu (often con- tracts to iTT'o) | Go ahead and lay it (this is a "free" translation). |
| appuratt <u>u</u> | over there; that side |

Scene: Chicken "Kari" struts purposefully towards a nest (/kuuDa/).
Chicken "Biriyaani" cackles out to chicken "Kari."

Biri: end' aa' iviDe čeyyunnadu?

Kari: muTTayiDaan poogunnu.

Biri: iviDe iDefudu!

Kari: end' aa' kaafaNam?

Biri: ii kuuD' endedu aanu. enikky' ippoo' muTTayiDanam.

Kari: enna' iTugoLLu. ñaan appuratt' iDaam.

DRILL 9: REVIEW

Count to 100 by tens.

DRILL 10: REPETITION

| | |
|-------------------------------|-------------|
| anju | five |
| patt <u>u</u> | ten |
| padin <u>an</u> ju | fifteen |
| i <u>fu</u> padu | twenty |
| i <u>fu</u> patt <u>an</u> ju | twenty-five |
| mupp <u>ad</u> u | thirty |

| | |
|---|---------------|
| muppatt <u>an</u> ju | thirty-five |
| naalp <u>a</u> du | forty |
| naalpatt <u>an</u> ju | forty-five |
| an <u>b</u> adu | fifty |
| anbatt <u>an</u> ju | fifty-five |
| aar <u>u</u> p <u>a</u> du | sixty |
| aar <u>u</u> patt <u>an</u> ju | sixty-five |
| ee <u>R</u> u <u>p</u> adu | seventy |
| ee <u>R</u> u <u>p</u> att <u>an</u> ju | seventy-five |
| e <u>N</u> b <u>a</u> du | eighty |
| e <u>N</u> batt <u>an</u> ju | eighty-five |
| ton <u>n</u> uur | ninety |
| ton <u>n</u> uutt <u>an</u> ju | ninety-five |
| <u>n</u> uuru | (one) hundred |

Pronunciation Note: Unlike the other numbers the double "t"s of /tonnuuttanju/ are alveolar.

DRILL 11: REVIEW

Review "Card Party—Intermission," pages 164-165.

DRILL 12: TRANSLATION

I want to buy a skirt.

I have to get some meat.

Mother wants me to get some meat.

I ought to (have to) study tomorrow.

Children like to drink milk.

You should drink the milk.

*pudiya vaakkugaL*Nouns

| | |
|---------------|--------|
| vašam | side |
| kočči | Cochin |
| kaařaNam | reason |
| kuuD <u>u</u> | nest |

Verbs

| | |
|---------------------|-----------------|
| iD- (iT <u>Tu</u>) | to lay (an egg) |
|---------------------|-----------------|

Post Positions (takes possessive)

| | |
|---------------------|-----------------------|
| vaDak <u>u</u> | north |
| te <u>kk</u> u | south |
| kiRak <u>u</u> | east |
| paDiña <u>aru</u> | west |
| toTTaD <u>utt</u> u | right next to |
| appuratt <u>u</u> | over there; that side |

Expressions

| | |
|----------------------------|---------------------|
| iTT <u>u</u> goLL <u>u</u> | go ahead and lay it |
|----------------------------|---------------------|

Cardinal Numbers

| | |
|---|--------------|
| iř <u>u</u> patt <u>an</u> ju | twenty-five |
| mup <u>u</u> patt <u>an</u> ju | thirty-five |
| na <u>al</u> patt <u>an</u> ju | forty-five |
| an <u>b</u> att <u>an</u> ju | fifty-five |
| aa <u>r</u> u <u>p</u> att <u>an</u> ju | sixty-five |
| ee <u>R</u> u <u>p</u> att <u>an</u> ju | seventy-five |
| e <u>N</u> u <u>b</u> att <u>an</u> ju | eighty-five |
| to <u>nn</u> u <u>u</u> tt <u>an</u> ju | ninety-five |

iunIT muunna

paaDam anju

DRILL 1: REPETITION BUILD-UP

- | | | |
|----|---|---|
| 1. | mumbil vii <u>Du</u> viiDinde mumbil bas <u>ta</u> appu viiDinde mumbil bas <u>ta</u> app' aa <u>Na</u> . | in front of house in front of the house bus stop In front of the house is a bus stop. |
| 2. | ñaan ende mumbil i <u>fi</u> kkye <u>fu</u> du ende mumbil i <u>fi</u> kkye <u>fu</u> du. | I in front of me please don't sit Please don't sit in front of me. |
| 3. | keTTi <u>D</u> am keTTi <u>D</u> attinde mumbil keTTi <u>D</u> attinde mumbil bas <u>ta</u> app' aa <u>Na</u> . | building; large house in front of the building There's a bus stop in front of the building. |
| 4. | puragil viiDinde puragil kaku <u>ssu</u> kaku <u>ssu</u> viiDinde puragil aa <u>Na</u> . | behind; in back of behind the house privy; backhouse; toilet The toilet is behind the house. |
| 5. | puragil keTTi <u>D</u> attinde puragil čeriya čeriya roo <u>Du</u> keTTi <u>D</u> attinde puragil čeriya roo <u>D</u> ' aa <u>Na</u> . | behind behind the building little; small path; little road There's a path behind the building. |

DRILL 2: CONVERSATION ("Looking for R. V. Press")

pudiya vaakkugaL

| | |
|-----------------------------|-------------------------------|
| <i>pressu</i> | press; printing establishment |
| <i>nee<u>ṛe</u></i> | straight; directly |
| <i>nee<u>ṛe</u> puragil</i> | directly behind |

Stranger: aa keTTiDam yeed' aa(Nu)?

Native: ad' aa(Nu) poostaappissu.

Stranger: adindeyaDutt' alle R. V. pressu?

Native: ade. poostaappissinde neeṛe puragil.

DRILL 3: REPETITION BUILD-UP

| | | |
|------|--|---|
| 1. | <i>purattu</i> | on top of |
| | <i>mee<u>ṣ</u>appurattu</i> | on the table |
| | <i>vaykkyu</i> | set |
| | <i>čaaya mee<u>ṣ</u>appurattu vaykkyu.</i> | Set the tea on the table. |
| 2. | <i>ippurattu</i> | on this side of |
| | <i>mee<u>ṣ</u>ayuDeyippurattu</i> | on this side of the table |
| (NS) | <i>mee<u>ṣ</u>eyuD' ippurattu</i> | |
| | <i>iDu</i> | put |
| | <i>mee<u>ṣ</u>eyuD' ippuratt' iDu.</i> | Put (it) on this side of the table. |
| | <i>kasee<u>ṛa</u></i> | chair |
| | <i>kasee<u>ṛa</u> mee<u>ṣ</u>eyuD' ippuratt' iDu.</i> | Put the chair on this side of the table. |
| 3. | <i>ča<u>nda</u></i> | market place |
| | <i>ča<u>nda</u>yuDeyippurattu</i> | on this side of the market |
| (NS) | <i>ča<u>nda</u>eyuD' ippurattu</i> | |
| | <i>kri<u>Ṣ</u>Na silku hausu</i> | Krishna Silk House |
| | <i>ča<u>nda</u>eyuD' ippuratt' aa(Nu) kri<u>Ṣ</u>Na silku hausu.</i> | Krishna Silk House is on this side of the market. |

4. appuratta beyond; on that side of
 poostaappissu post office
 poostaappissindeyappuratta beyond the post office
 (NS) poostaappissind' appuratta
 poostaappissind' appuratt'
 aa(Nu) kriṢNa silku hausu. Krishna Silk House is beyond
 the post office.
5. vaRi road
 vaRiyuDeyappuratta beyond the road
 (NS) vaRiyuD' appuratta
 ende viiDa my house
 ende viiDa vaRiyuD' appuratt'
 aa(Nu). My house is over beyond the
 road.
 vaRiyuD' appuratt' aa(Nu) ende
 viiDa. My house is over beyond the
 road.

Vocabulary Note: /appuratta/

The real meaning of /appuratta/ is actually very vague. Sentence 5 might be more accurately translated, "Over there beyond the road somewhere in the distance."

Grammar Note: Post Positions

The post positions /mumbil; puragil; ippuratta/ and /appuratta/ require that the noun preceding be in the possessive case, as you can tell from the exercises in this lesson. In some dialects, however, the noun preceding these post positions, as well as /aDutta/, will be in the dative case. Thus you might hear /keTTiDattinu mumbil/ rather than /keTTiDattinde mumbil/. Both forms are correct. If your teacher finds the dative case more natural for him, it would be quite all right for you to learn it that way.

DRILL 4: ADDITIVE

Add the correct possessive (or dative) ending and /aDutt' aaNu/ to the words below.

Example: Teacher: vaRi

Student: vaRiyuDeyaDutt' aaNu.

viiDu

meeša

ñaan

keTTiDam

avan

keeñaLam

DRILL 5: FREE CONVERSATION

Referring to a map of the U.S., talk about where the states are in relation to one another. Review the words for directions if necessary.

DRILL 6: CONVERSATION ("Looking for the Railroad Station")

pudiya vaakkugaL

ii vaRiyuDeyappuratt' aaNu

In this context—"The next road over beyond this road. (See map, p. 190.)

(y)eedile?

which way? which direction?

idile

this way; this direction

Stranger: reeylve stešan iviD' aDutt' aaNo?

Native: ade.

Stranger: eviD' aa'?

Native: (pointing) ii vaRiyuD' appuratt' aa'.

Stranger: stešand' aDuttu hooTTeL uNDō?

Native: stešand' ippuratt' oŕu hooTTeL uNDu.

Stranger: ennaa' poo'TTe.

Native: šeŕi.

(The stranger takes the first little road over to the road running parallel, but when he comes to that road he has to ask someone else)

Stranger: (y)eedileyaa(Nu) reeylve stešani' poogunnadu?

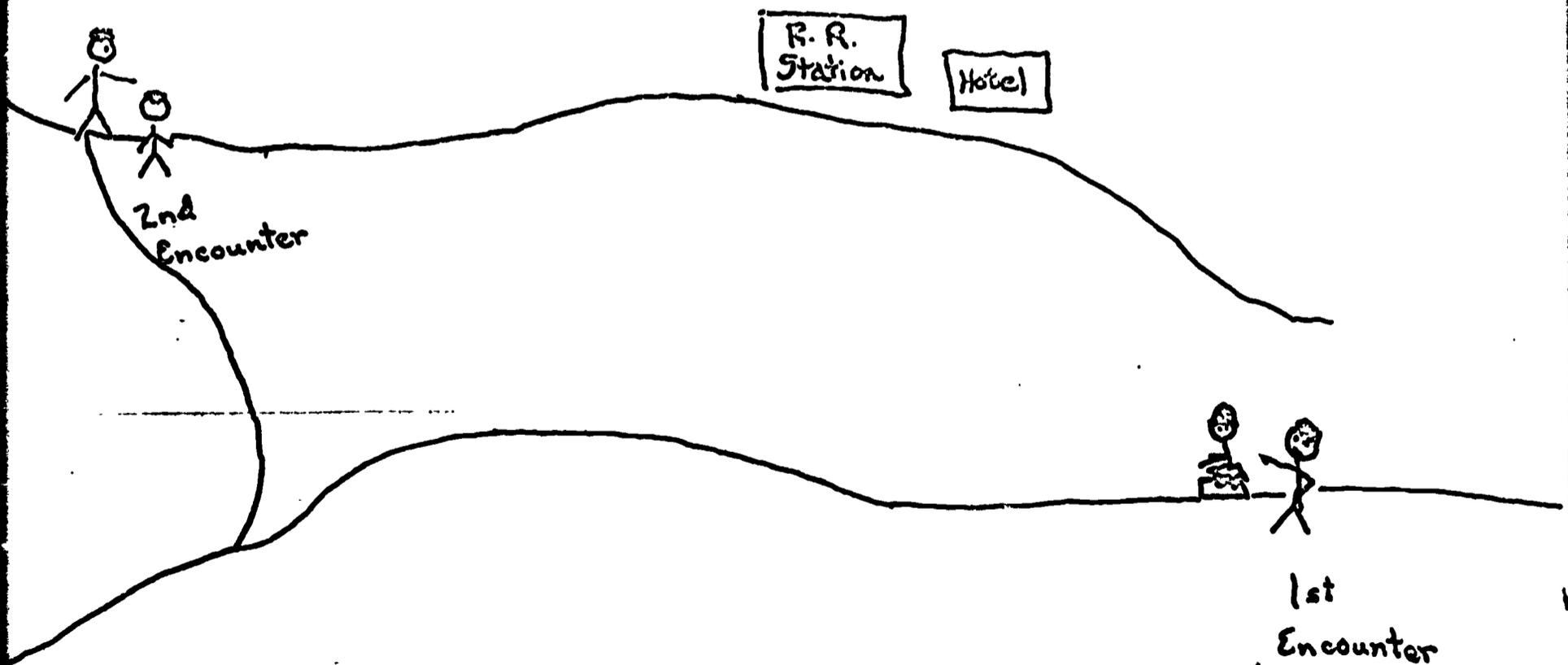
2nd Nat.: idile poo'Nam.

Stranger: stešand' aDuttu hooTTeL uNDō?

2nd Na . stešand' appuratti oŕu hooTTeL uNDu.

Stranger: poo'TTe.

2nd Nat.: šeŕi.



Note:

The first native says the hotel is /stešandeyippurattu/ while the second says it is /stešandeyappurattu/. Study the map and figure out why each man describes it differently.

DRILL 7: REVIEW PRONUNCIATION /l, L/

Review Drill 4, page 167.

DRILL 8: TRANSLATION

Is it a boy or girl?

Does he know how to talk?

Does he know how to walk?

Has he started to walk?

Did I get a letter from home?

How much does goat meat cost?

How much do eggs cost?

How old is your sister?

DRILL 9: PRONUNCIATION

Concentrate on making good /R/s.

vaRi

paRam

kiRakku (keRakku)

kooRikkooDu

aleppuRa

kaRiññilla

eeRu

aRičča

kaRiññilla

kaRikkyaan

kaRikkyaan kaRiññilla.

paRam

paRam kaRikkyaan kaRiññilla.

eeRu

eeRu paRam

eeRu paRam kaRikkyaan kaRiññilla.

(NS) eeRu paRaṅ kaRikkyaaṅ kaRiññilla.

DRILL 10: CONVERSATION ("Left or Right Side?")

pudiya vaakkugaL

teNiṅṅu

curve (turning)

iDada

left

valada

right

Stranger: basstaapp' eviDeyaa(Nu)?

Native: aa teNiṅṅind' appurattu.

Stranger: iDada vaṣatto, valada vaṣatto?

Native: iDada vaṣattu.

*pudiya vaakkugaL*Nouns

| | |
|---------------------|--------------------------------|
| bus <u>st</u> aappu | bus stop |
| ke <u>TT</u> iDam | building |
| kak <u>ku</u> ussu | toilet; backhouse |
| roo <u>D</u> a | road |
| press <u>a</u> | press (printing establishment) |
| kasee <u>ṛ</u> a | chair |
| va <u>R</u> i | road |
| te <u>Ni</u> ṅṅu | curve |

Adjectives

| | |
|-----------------|--------------------|
| ṅeri <u>y</u> a | small; little |
| nee <u>ṛ</u> e | directly; straight |
| i <u>D</u> ada | left |
| vala <u>ḍ</u> a | right |

Post Positions

| | | |
|-------------------|--------------------------------|-------------------------|
| mumbil | } take possessive or dative | in front of |
| puragil | | behind |
| ippuratt <u>u</u> | | on this side of |
| appuratt <u>u</u> | | beyond; on that side of |

iuNiT naalu

paaDam onnu

DRILL 1: CONVERSATION ("At the Tea Shop")

pudiya vaakkugaL

| | |
|---|---------------------------------|
| <u>t</u> inn- (<u>t</u> innu) | to eat |
| <u>d</u> oo <u>ša</u> | like a rice pancake |
| var <u>ša</u> m | year |
| o <u>ř</u> u var <u>ša</u> m aayi | a year ago |
| ma <u>D</u> a <u>ŋ</u> gi po <u>og</u> - | to go back; return |
| ka <u>R</u> i <u>ñ</u> ñu | after; finished |
| o <u>ř</u> u var <u>ša</u> m ka <u>R</u> i <u>ñ</u> ñu | after one year; a year from now |
| pa <u>D</u> ippik <u>y</u> - (pa <u>D</u> ippi <u>č</u> ču) | to study |

Scene: A Small Tea Shop

A westerner (sayppu) enters and sits at a table. All eyes are upon him. A young boy (the waiter) approaches...

Boy: saarin' endu veeNam?

Sayppu: ořu kaappi tařu.

Boy: tinnaan endu veeNam?

Sayppu: řaNĐu dooša tařu.

A Malayali who has been listening to this interchange in surprised wonder engages the sayppu in conversation.

Malayali: malayaaLam ariyaamo?

Sayppu: koračč' ariyaam.

Malayali: eviD' aa' paDiččaĐu?

Sayppu: amerikkeyil.

Malayali: aviD' aaNo viiĐu?

Sayppu: aĐe.

Malayali: iviD' eppoo' vannu?

Sayppu: oṟu varṣam aayi.

Malayali: eppoo' maDaṅgi poogunnu?

Sayppu: oṟu varṣaṅ kuRiñṇu.

Malayali: iviD' end' aa' jooli?

Sayppu: skuuLil paDippikkyunnu.

The sayppu has finished his food and the boy approaches again.

Boy: veer' endu veeNam saaru?

Sayppu: onnum veeNDa. (to the Malayali) poo'TTe.

The foreigner gets up and goes toward the counter. The boy points and shouts . . .

Boy: aa saaru naalpadu payssa.

The sayppu pays his bill and leaves.

Grammar Note: Addressive Case /-inooDu; -ooDu/

Verbs like /paray-/ "to say," "to tell," /samsaaṅikky-/ "to speak" and /čoodikky-/ "to ask" we call "verbs of address." There are only a few such verbs in Malayalam but they are peculiar in that they require their object to take an addressive case ending. The object of such verbs is almost always the name of a person since we don't ordinarily "address" non-humans.

/-inooDu/ Words which take */-inde/* in the possessive (and */-inu/* in the dative) take */-inooDu/* in the addressive.

/saarinde; saarinu; saarinoDu/

/-ooDu/ Words which take */-uDe/* or */-de/* in the possessive (and */-kku; -kkyu; -ykkyu/* or */-u/* in the dative) take */-ooDu/* in the addressive.

/čeeččiyuDe; čeeččikkyu; čeeččiyooDu/
 /řaamande; řaamanu; řaamanooDu/
 /ende; enikkyu; enooDu/

DRILL 2: REPETITION BUILD-UP

- | | | |
|------|--|--|
| 1. | paraññu | told; said |
| | ayaaL | he |
| | ayaaLooDu paraññu. | told him |
| | ayaaLooDu vařaan paraññu. | (I) told him to come. |
| | ñaan ayaaLooDu vařaan paraññu. | I told him to come. |
| 2. | avaL | she |
| | avaLooDu paraññu. | (I, He) told her. |
| | avaLooDu giTTaar vaayikkyaan paraññu. | (I, He) told her to play the guitar. |
| 3. | čoodičču | asked |
| | kuuTTugaafi | friend |
| | kuuTTugaafiyoDu čoodičču. | (I, He) asked the friend. |
| | čoodyam | question |
| | čoodyam čoodičču | (I, He) asked a question. |
| (NS) | čoodyan joodičču. | |
| | kuuTTugaafiyoDu čoodyan joodičču. | (I, He) asked (my) friend a question. |
| | saaru kuuTTugaafiyoDu čoodyan joodičču. | Sir asked (my) friend a ques- tion. |
| 4. | čoodikkyunnadu | asking |
| | end' aa(Nu) čoodikkyunnadu? | What are (you) asking? |
| | joorju | George |
| | joorjinooDu | |
| | joorjinooD' end' aa' čoodikkyunnadu? | What are (you) asking George? |

| | |
|---|-------------------------------------|
| vargiisə | Vargiis |
| vargiisinooDə | |
| vargiisinooD' <u>end'</u> aa' čoodikkyunn <u>ada</u> ? | What are you asking Vargiis? |
| 5. čoodičč <u>ada</u> | asked |
| <u>end'</u> aa' čoodičč <u>ada</u> ? | What did (you, he) ask? |
| kuññu | child |
| kuññinooDə | |
| kuññinooD' <u>end'</u> aa' čoodičč <u>ada</u> ? | What did (you/he) ask the child? |
| enooD' <u>end'</u> aa' čoodičč <u>ada</u> ? | What did (you/he) ask me? |
| 6. samsaañičču | spoke |
| jooN | John |
| jooNinooDə | |
| (NS) jooN'NooDə | |
| jooN'NooDə samsaañičču. | (I) spoke to John. |
| <u>innale</u> jooN'NooDə samsaañičču. | Yesterday (I, he) spoke to John. |

DRILL 3: TRANSFORMATION

Change from nominative to addressive case.

Example: Teacher: aañu

Student: aañooDə

avaL

amma

ayaaL

joorju

aañu

kuTTi

aččan
 saaru
 řaaman
 kuññu
 ñaan

DRILL 4: TRANSFORMATION

The teacher will provide a phrase with a verb of address but lacking an object. He will then provide the stimulus for object in the nominative case. The student will change the nominative to addressive (by adding /-inooDu/ or /-ooDu/) and say the whole sentence. The next student will then translate. With that explanation an example is called for!

Teacher: vařaam paraññu... avaL

1st Stud: avaLooDu vařaan paraññu.

2nd Stud: (I/He/She) told her to come.

| | |
|--|----------------|
| _____ id <u>u</u> parayeř <u>u</u> d <u>u</u> . | saaru |
| _____ id <u>u</u> parayeř <u>u</u> d <u>u</u> . | řaaman |
| _____ oř <u>u</u> čood <u>y</u> am čoodi <u>č</u> č <u>u</u> . | joorj <u>u</u> |
| _____ čoodi <u>k</u> kyaNam. | amma |
| _____ čoodi <u>k</u> kyaam. | aččan |
| _____ aaN <u>u</u> samsaař <u>i</u> č <u>č</u> ad <u>u</u> . | aař <u>u</u> |
| _____ samsaař <u>i</u> kkyu. | kuññ <u>u</u> |

DRILL 5: CONVERSATION ("Who're You Talking to?")

pudiya vaakkugaL

| | |
|-----------|---|
| hallo | hello |
| vargiissu | A Malayali Christian name— equivalent to "George." |
| čaakko | Another Malayali Christian name—equivalent to "Jacob." |
| veegam | quickly; hurry up |
| řaatri | night; tonight |

Scene: A small hostel room. A student, Vargiis, is studying. His roommate, čaakko, is out of sight—getting ready to go to the beach. An American friend, John, enters. He doesn't knock, since he is thoroughly acculturated and this is the general custom among friends.

- jooN: hallo vargiissu.
- vargiissu: hallo jooN. vařu.
- čaakko: (from the next room) vargiissu, niŋgaL aarooD' aa(Nu) samsaařikkyunnada?
- vargiissu: jooN'NooDu.
- čaakko: ayaaLooD' iřikkyaan parayu. řaan ippo' vařaam.
- jooN: eeyu čaakko, veegam vařu. nama'kku bliččil poogaam.
- čaakko: (coming out) řeři. poogaam. vargiissu, ni vařunno?
- vargiissu: illa. enikkyu řaatri saarinooDu samsaařikkyaNam.
- jooN: ennaal řaŋgaL poogunnu.
- vargiissu: řeři.

Notes:

1. Notice that čaakko first refers to vargiissu as /niŋgaL/, and later /ni/.
2. Why does jooN say /řaŋgaL poogunnu/ rather than /nammaL poogunnu/?

DRILL 6: TRANSLATION

puragil
 aDutta
 appurattu
 ippurattu
 mumbil

DRILL 7: TRANSLATION

1. There's a bus stop in front of the house.
 2. My house is near the main road.
 3. My house is (over there) beyond the main road.
 4. Put the chair next to the table.
 5. Put this behind the door.
 6. Don't put the chair on that side of the table.
 7. Put it on this side of the table.
-

DRILL 8: PRONUNCIATION, Long and Short Vowels

| | |
|-------------------|-------------------------|
| paDič <u>č</u> u | studied |
| paaDič <u>č</u> u | played (phonograph) |
| <u>t</u> ala | head |
| <u>t</u> aalam | metal dish |
| vayk <u>k</u> yu | set |
| vaayk <u>k</u> yu | read; play (instrument) |

DRILL 9: REPETITION BUILD-UP

- | | | |
|----|--|--|
| 1. | <u>id</u> a paraye <u>řu</u> da. saaru saarino <u>D</u> a saarino <u>D'</u> <u>id</u> a paraye <u>řu</u> da. | Don't tell this. Sir Don't tell Sir this. |
| 2. | liila liilayoo <u>D</u> a liilayoo <u>D'</u> <u>id</u> a paraye <u>řu</u> da. | a female Hindu name Don't tell Liila this. |
| 3. | řaan ennoo <u>D</u> a čoodi <u>č</u> ču. | I (He, You) asked me. |
| 4. | parayu <u>ni</u> řaL ennoo <u>D</u> a parayu. | tell You tell me! |
| 5. | para <u>ř</u> na <u>đ</u> a <u>end'</u> aa(Nu) para <u>ř</u> na <u>đ</u> a? <u>ni</u> řaL ennoo <u>D'</u> <u>end'</u> aa(Nu) para <u>ř</u> na <u>đ</u> a? | said, told What was said? What did you say to me? |
| 6. | manasil aayiyilla. ennoo <u>D</u> a para <u>ř</u> na <u>đ</u> a manasil aayiyilla. | (I) didn't understand. I didn't understand what you told me. |
| 7. | čoodi <u>k</u> ye <u>řu</u> da. liilayoo <u>D</u> a čoodi <u>k</u> ye <u>řu</u> da. | Don't ask. Don't ask Liila. |
| 8. | samsaa <u>ř</u> i <u>č</u> ču avar ava <u>ř</u> oo <u>D</u> a samsaa <u>ř</u> i <u>č</u> ču. <u>inn</u> ale <u>inn</u> ale řaan ava <u>ř</u> oo <u>D</u> a samsaa <u>ř</u> i <u>č</u> ču. | spoke they, she (I) spoke to them (her). yesterday Yesterday I spoke to them (her). |

9. samsaañiččadu spoke
 avafoD' aa(Nu) samsaañiččadu. (I, He) spoke to them (her).
 innale avafoD' aa(Nu) (I, He) spoke to them (her)
 samsaañiččadu. yesterday.
-

DRILL 10: CONVERSATION ("Oh, the Woes of True Love")

Scene: A young girl, very angry, is sitting on a park bench. She's waiting for her boy friend. After some time he comes sauntering up.

- GF: (accusingly) niṅṅaL innale paarkkil vannill' alle!
 BF: illa.
 GF: end' aa' kaṇaNam?
 BF: (offhandedly) kaappi 'uDikkyaan pooyi.
 GF: (mockingly) oo! kaappi 'uDikkyaan pooyi.
 (She stand up angrily) niṅṅaLkk' ennooD' iṣTam illa. ad' alle
 kaṇaNam? (she runs off)
 BF: (running after her) ñaan... ñaan...
 GF: niṅṅaL ennooDu samsaañikkyeṛudu. ñaan poogunnu.

Notes:

1. /iṣTam illa/ The girlfriend says /iṣTam illa/ in order to add more force to the negation. In English we might say "... at all" to express a more forceful negation. The sentence might then be translated. "You don't like me at all!"
 2. Why does she say /niṅṅaLkk' ennooD' iṣTam illa/ rather than /niṅṅaL ennooD' iṣTam illa/?
 3. This isn't a typical *Kerala* scene!
-

*pudiya vaakkugaL*Nouns

| | |
|--------------|---|
| <u>do</u> ša | a pancake made of rice and grain flour |
| varšam | year |
| čoodyam | question |
| čaakko | Malayali Christian name "Jacob" |
| paarkku | park |
| řaatri | night; tonight |

Verbs

| | |
|---|-----------------------|
| <u>tin</u> n- (<u>tin</u> nu) | to eat |
| paDippikky- (paDippičču) | to teach |
| čood <u>i</u> kkyy- (čood <u>i</u> čču) | to ask |
| maDa <u>ŋ</u> gi poog- | to return; to go back |

Adverbs

| | |
|--------|---------------|
| veegam | quickly; fast |
|--------|---------------|

Expressions

| | |
|--------------------|---------------------------------|
| hallo | hello |
| ořu varšam aayi | a year ago |
| ořu varšam kaRiññu | a year from now; after one year |

Grammar Words

| | |
|-------------------|-------------------------|
| -inoo <u>Du</u> } | addressing case endings |
| -oo <u>Du</u> } | |

VOCABULARY NOTES

/paDippikky-/; This verb means "to teach" and, as you may have noticed, is related to /paDikky-/ "to study; to learn." You might say /paDippikky-/ actually means "to cause to learn." You'll find other similar pairs where the particle /-ippi-/ adds the meaning "to cause to." For example /veLLam tilappikkyunnu/ "(He) is boiling the water" (or) "(He) is causing the water to boil."

iuNiT naalu
paaDam řaNDu

Grammar Note: Post Positions with Verbal Nouns

One reason we call forms like /parayunnadu/ and /paraññadu/ "verbal nouns" is that they are able to take case endings. Case endings, by definition, can be added only to *nouns*. The post positions in this lesson, /mumbu/ "before" and /řeeřam/ "after," require that the preceding verbal noun take the dative case ending /-inu/.

If all this talk about "nouns," "post positions," "case endings," etc., confuses you, don't let the notes bother you. Some people find an explanation helpful in learning to use a language while others learn better by simply practicing, getting a feel for it, and are confused by explanations. Remember, your primary purpose is to learn how to talk Malayalam, not how to talk *about* Malayalam.

DRILL 1: REPETITION

- | | | |
|----|--|-----------------------------|
| 1. | mumb <u>u</u> | before |
| | vann <u>adu</u> | came |
| | vann <u>adinu</u> mumb <u>u</u> | before (she) came |
| | avan pooyi. | He went. |
| | vann <u>adinu</u> mumb <u>u</u> avan pooyi. | Before (she) came, he went. |
| | liila vann <u>adinu</u> mumb <u>u</u> avan pooyi. | Before Lila came, he left. |
| 2. | řeeřam | after |
| | vann <u>adinu</u> řeeřam | after (she) came |
| | liila vann <u>adinu</u> řeeřam avan pooyi. | After Lila came, he left. |

3. vannadinu šeešam
alpam
vannadin' alpam šeešam
liila vannadin' alpam šeešam,
řaaman pooyi. after (she) came
a little; just
just after (she) came
Just after Lila came, Raman
left.
4. vannadinu mumbu
řaaman vannadinu mumbu
vaNDi
řaaman vannadinu mumbu
vaNDi pooyi. before (he) came
before Raman came
train; any wheeled vehicle
Before Raman came the train
left.
5. vannadin' alpa' mumbu
řaaman vannadin' alpa'
mumbu, vaNDi pooyi. just before (he) came
Just before Raman came, the
train left.
6. paraññadu
paraññadinu šeešam
manasil aayi
niᅇgaL paraññadinu šeešam
manasil aayi. said; told; explained
after (you) explained
(I) understand
After you explained (it),
I understood.
- ennooDu
ennooDu paraññadinu šeešam
manasil aayi. me
After (you) explained (it) to me,
I understood.
7. kai
kaRugaNam
kai kaRugaNam
(NS) kai 'aRugaNam
kaRikkyunnadu
kaRikkyunnadinu mumbu
aahaařam
aahaařam kaRikkyunnadinu
mumbu kai 'aRugaNam. hand; arm and hand
should wash
should wash hands
eating
before eating
food
Before eating food (you)
should wash the hands.

DRILL 2: CONVERSATION ("At the Railway Station")

pudiya vaakkugaL

| | |
|--|---------------------------|
| <u>niyaaN'</u> <u>idinu</u> kařaNam | You're the cause of this. |
| samayam | time |
| <u>adu</u> koNDu (<u>ad'</u> 'oNDu) | because of that |
| <u>taamassikky-</u> <u>taamassičču</u> | to be late |
| maNikkoor | hour |

Scene: A taxi, carrying a man and his wife, comes screeching up to a railway station. Several porters rush to meet it. The man hops out, greatly agitated, and calls out to a porter...

ee! erNaaguLam vaNDi pooyiyo?

Porter: saaru vařunnadin' alpa' mumbu pooyi.

Man: o! nařam aayi! (to his wife who is descending from the taxi—slowly, gracefully) niyaaN' idinu kařaNam.

Wife: řaan endu 'eydu?

Man: ninaku dress 'eyyaan eřa samayam veeNam? ad' 'oND' alle taamassičču.

Wife: enikkyu dress 'eyyaan řaNDu maNikkoor madi. niřgaL aa(Nu) taamassičču.

Man: řaNDu maNikkoor madiyalle!

DRILL 3: TRANSLATION

1. You don't like me.
2. Don't talk to me.
3. Don't talk to her.
4. Who are you talking to?
5. Tell Vargiis to sit down.
6. Tell your friend to study.
7. Did you ask Sir?
8. Sir asked me a question.

DRILL 4: TRANSLATION

Where is the post office?

Do you know where the State Bank is?

Yes.

The post office is right next to the State Bank.

Is it on the left side or the right side?

Right side.

Grammar Note: Habitual Tense Ending /-um/

You have already learned that /-um/ is the future ending when the subject is second or third person.

This same ending /-um/ is the one to use when talking about things that happen *regularly*, or habitually. Thus it is used with words like /divasavum/ "daily"; /saadaarineyaayi/ "usually"; /ellaa...um/ "every" (as in "every day," "every morning," etc.).

When it has the *future* meaning /-um/ is used only when the subject is second or third person. (When the subject is first person the future ending is /-aam/.)

| | | |
|------------|-------------------------------|------------------------|
| 1st person | /ñaan <u>n</u> aale poogaam/ | "I will go tomorrow" |
| 2nd person | /niṅṅaL <u>n</u> aale poogum/ | "You will go tomorrow" |
| 3rd person | /ayaaL <u>n</u> aale poogum/ | "He will go tomorrow" |

But when /-um/ shows *habitualness*, it is used with any subject, including 1st person.

| | | |
|------------|---------------------------------------|--|
| 1st person | /ñaan čandeyil divasavum poogum/ | "I go to the market place daily" |
| 2nd person | /niṅṅaL čandeyil divasavum poogum/ | "You go to the market place daily" |
| 3rd person | /ayaaL čandeyil divasavum poogum/ | "He goes to the market place daily" |

Vocabulary Note: /ellaa...um/ "every"

This word is peculiar in that /ellaa-/ has to come in front of the noun while /-um/ comes after it.

/ellaa řaavileyum/

"every morning"

/ellaa maNikkuurum/

"every hour"

DRILL 5: REPETITION BUILD-UP

- | | | |
|------|--|--------------------------------------|
| 1. | řaavile | morning |
| | ellaa řaavileyum | every morning |
| | jooli řeyyum | works |
| | ellaa řaavileyum jooli řeyyum. | (I, He, etc.) work(s) every morning. |
| (NS) | ellaa řaavileyun jooli 'eyyum. | |
| 2. | aahařam | food |
| | <u>n</u> all' aahařam kaRikkyum. | (I, He, etc.) eat good food. |
| | ellaa řaavileyum | every morning |
| | řaan ellaa řaavileyum <u>n</u> all' aahařam kaRikkyum. | I eat good food every morning. |
| (NS) | řaan ellaa řaavileyun <u>n</u> all' aahařam kaRikkyum. | |
| 3. | divasam | day |
| (NS) | devasam | |
| | ellaa devasavum | every day |
| | klaassil poogum. | (I, He, etc.) go to class. |
| | řaᅇᅇaL | we (exclusive) |
| | řaᅇᅇaL ellaa devasavum klaassil poogum. | We go to class every day. |
| (NS) | řaᅇᅇaL ellaa devasavuᅇ klaassil poogum. | |

4. eTTum arrive; reach
viiTTil eTTum arrive at home
anjařa maNikkyu at 5:30
aččan father
aččan anjařa maNikkyu Father arrives home at 5:30.
viiTTil eTTum.
devasavum daily
aččan devasavum anjařa Father arrives home at 5:30
maNikkyu viiTTil eTTum. daily.
5. uraᅇᅇum sleep; go to sleep
(NS) oraᅇᅇum
pattařa maNikkyu at 10:30
aččan pattařa maNikky' Father goes to bed at 10:30.
oraᅇᅇum.
řaatri night
ellaa řaatriyum every night
ellaa řaatriyum aččan Father goes to bed at 10:30
pattařa maNikky' oraᅇᅇum. every night.
6. ořa kuuDi at about
(NS) oř'ooDi
pattařa maNi 10:30
pattařa maNiyorř'ooDi at about 10:30
oraᅇᅇum go to sleep
pattařa maNiyorř'ooDiyoraᅇᅇum. (I, He, etc.) go(es) to sleep at
about 10:30.

Pronunciation Note: /divasum/oraᅇᅇum/

These are usually pronounced [devasum] and [oraᅇᅇum] at normal speed following the rule that /i/ sounds like [e] and /u/ sounds like [o] when followed by a single consonant and the vowel /a/.

Notice also that /ořa kuuDi/ sounds something like [ořooDi] when said at normal speed.

DRILL 6: TRANSLATION

Write out a translation of the following piece.

ellaa řaavileyum řiaan aarařa maNikky' eeRikkyum. kaappiyum
 aahaařamum kaRiĉĉadinu řeeřam klaassii poogum. eTTařa maNi muudal
 pandřaNDu maNi veře malayaaLam paDikkyum. uĉĉaykkyu aahaařam
 kaRikkyum. onnařa maNi mudal naalařa maNi veře indiy'e patti paDikkyum.
 anřu maNi ořu kuuDi (ořooDi) viiTtil eTTum. uNNu kaRiĉĉadinu řeeřam
 pinneyum malayaaLam paDikkyum. malayaaLam teppu keelkkum. patta
 pattařa maNi ořu kuuDi (ořooDi) uraņum. aņņine samayam kaRikkyum.

pudiya vaakkugaL

| | |
|--------------------|--|
| eeRikky- (eeNittu) | to stand up; to get up (from sleep) |
| muudal . . . veře | from . . . until |
| uĉĉa | noon |
| patti | about |
| uNNu | large meal |
| pinne | later; then |
| pinneyum | then again |
| teppu | tape |
| aņņine | in that way; in that fashion |

DRILL 7: REPETITION BUILD-UP

| | |
|-----------------------|--------------------------------|
| 1. muudal | from |
| eTTařa maNi muudal | from 8:30 |
| veře | until |
| pandřaNDu maNi veře | until 12 o'clock |
| malayaaLam paDikkyum. | (I, He, etc.) study Malayalam. |

- eTTa maNi muudal pandāNDu
maNi veṛe malayaaLam
paDikkyum. From 8:30 until 12 o'clock
(I, he, etc.) study Mal-
ayalam.
2. patti (alveolar /tt/)
indiy'e patti about
about India
onnaṛa maNi muudal from 1:30
naalaṛa maNi veṛe until 4:30
onnaṛa maNi muudal naalaṛa From 1:30 until 4:30 (I, he, etc.)
maNi veṛe indiy'e patti study about India.
paDikkyum.
3. muunṇu maNi muudal from 3 o'clock
anju maNi veṛe until 5 o'clock
vaayikkyum. (I, He, etc.) read.
(I, He, etc.) read about India.
indiy'e patti vaayikkyum. From 3 o'clock until 5 o'clock
muunṇu maNi muudal anju (I, he, etc.) read about India.
maNi veṛe indiy'e patti
vaayikkyum.
4. T.V. kaaNum. (I, He, etc.) watch T.V.
eTTaṛa maNi muudal from 8:30
pattaṛa maNi veṛe until 10:30
eTTaṛa maNi muudal pattaṛa From 8:30 until 10:30 (I, he, etc.)
maNi veṛe T.V. kaaNum. watch T.V.
5. ṇāan oraṅṅum I sleep
padinonṇu maNi muudal from 11 o'clock
eeṚa maNi veṛe until 7 o'clock
padinonṇu maNi muudal eeṚa I sleep from 11 o'clock until
maNi veṛe ṇāan oraṅṅum. 7 o'clock.
6. viiNa veena, a classical Indian
stringed instrument
viiNa vaayikkyum. (He) plays the veena.
devasavum viiNa vayikkyum. (He) plays the veena daily.
aaru maNi muudal from 6 o'clock

ombadu maNi veře.

until 9 o'clock

ayaaL aaru maNi muudal ombadu
maNi veře devasavum viiNa
vaayikkyum.

He plays the veena daily
from 6 o'clock until
9 o'clock.

ayaaL divasavum viiNa vaayikkyum

DRILL 8: TRANSLATION

a year ago

a month ago

six months ago

two weeks ago

five years ago

a year from now (finished)

three years from now

three weeks from now

eight months from now

ten weeks from now

DRILL 9: CHAIN

Count from one to one hundred by 5's.

DRILL 10: PRONUNCIATION, Long and Short Vowels

kuTTi

child

kuuTTam

crowd; group

kollam

year; Quilon

koovalam

a beach near Trivandrum

*pudiya vaakkugaL*Nouns

| | |
|-----------|----------------------------|
| vaNDi | train; any wheeled vehicle |
| kai | hand; arm and hand |
| aahaafam | food |
| samayam | time |
| maNikkoor | hour |
| divasum | day |
| uĉĉa | noon |
| uNNu | large meal; feast |
| teeppu | tape (tape recorder) |

Adjectives

| | |
|----------------|----------|
| alpam | a little |
| ellaa . . . um | every |

Adverbs

| | |
|-----------|------------|
| divasavum | daily |
| pinneyum | then again |

Post Positions

| | |
|--------|----------------------------------|
| mumbu | before (verbal noun plus dative) |
| šeešam | after (verbal noun plus dative) |
| patti | about |

Verbs

| | | |
|--------------|---------------|------------------------|
| kaRug- | (kaRugi) | to wash |
| taamassikky- | (taamassiĉĉu) | to be late |
| eTT- | (eTTi) | to arrive; to reach |
| urayy- | (urayyi) | to sleep; to go to bed |

Expressions

| | |
|--------------------|-----------------------------|
| adu koNDu (aduNDu) | because of that; that's why |
| oŕu kuuDi (oŕooDi) | about |

Expressions (cont.)muudal . . . veře

from . . . until

anginein that way; in that fashion;
that's howGrammar Words

-um

habitual tense ending

VOCABULARY NOTES

/vaNDi/ This word can refer to most any wheeled vehicle. /kai vaNDi/ is a hand cart; /kaala vaNDi/, a bullock cart. The authors' baby stroller was dubbed /kuñña vaNDi/ by local children.

/učča/ In addition to meaning "noon," /učča/ can mean the time period Americans usually refer to as "afternoon."

/kaRug-; kaRugi/ "to wash" This word *cannot* be used to talk about washing clothes. There is another verb /nanakky-; nanačču/ which means "to wash (clothes)."

iuNiṭ naalu
paaDam muunnu

Grammar Note: The Quotative /ennu/

In iuNiṭ onnu, paaDam onnu you learned to use /ennu/ as a sort of verbal quotation mark to report the name of a person; /ende peeṭu ṛaaman enn' aaNu/.

/ennu/ is used in much the same way when reporting what someone has said, thought, heard, asked, etc. Thus you will find /ennu/ being used with verbs like

| | |
|---------------------------|----------------|
| /paray-; parañṇu/ | say; said |
| /vijaafikky-; vijaafičču/ | think; thought |
| /keeLkk-; keeTTu/ | hear; heard |
| /čoodikky-; čoodičču/ | ask; asked |

Some examples:

- | | |
|---|--|
| 1. /čuuD' ill' <u>ennu</u> vijaafičču./ | "It's not hot (I, he) thought"; "(I, He, etc.) thought (that) it wasn't hot." |
| 2. /lila <u>naale</u> vaṛaam <u>ennu</u> parañṇu./ | "Lila said, '(I) will come tomorrow.'" or "Lila said (that) she will come tomorrow." |
| 3. /niṅṅaL čeyyunnadu šeṛiyaaN' <u>enn'</u> ariyaam./ | "(I, He, etc.) know(s) (that) what you're doing is right." |
| 4. /jooN <u>nannaayi</u> paaDum <u>ennu</u> keeTTu./ | "(I, He, etc.) heard (that) John sings well." |

You might think of these as a sentence within a sentence, noting that /ennu/ always comes right after the sentence being quoted.

English has two ways of quoting speech, thoughts, etc. We can make a *direct* quote, in which case we repeat *exactly* the words the person said or thought:

"I'll come tomorrow," he said.

"It isn't hot," I thought.

or we can quote *indirectly*, in which case we often have to change the subject and the tense of the verb.

He said (that) *he would come* tomorrow.

I thought (that) it *wasn't* hot.

In Malayalam you can only make direct quotes, i.e. you must repeat exactly what was said, heard, thought, etc. Notice, however, that while in English the name of the person who said something comes right in front of the verb, in Malayalam it often comes *first*, followed by the direct quote, /ennu/ and the verb, in that order.

"I'll come tomorrow," *Lila said*.

/liila naale vaṣaam ennu paraṅṅu./

It is also quite possible in Malayalam to leave off the reporting verb when the meaning is obvious from context; /naale vaṣaam ennu/ is thus a complete answer to a question like /liila endu paraṅṅu?/.

DRILL 1: REPETITION

- | | | |
|----|--|--|
| 1. | <u>naale</u> vaṣaam. <u>naale</u> vaṣaam <u>ennu</u> paraṅṅu. jooN <u>naale</u> vaṣaam <u>ennu</u> paraṅṅu. | I will come tomorrow (I, He, etc.) said, "I will come tomorrow." or (I, He, etc.) said that (I, he) would come tomorrow. John said, "I will come tomorrow." or John said he would come tomorrow. |
| 2. | mettinaale mettinaal' vaṣaam <u>ennu</u> paraṅṅu. | day after tomorrow (I, He, etc.) said, "I will come day after tomorrow." or (I, He, etc.) said (I, he) would come day after tomorrow. |

- vargiis mettinaaL' vařaam ennu
paraññu.
- Vargiis said, "I will come day
after tomorrow." or Vargiis
said he would come day after
tomorrow.
3. saar' aviDe illa.
vijaafiĳkyunnu
ennu vijaafiĳkyunnu
saar' aviDe ill' ennu
vijaafiĳkyunnu.
- Sir isn't there.
think
think (that)
(I) don't think Sir is there. or
"Sir isn't there," I think.
4. saar' aviDeyuNDu.
saar' aviDeyuND' ennu
vijaafiĳkyunnu.
- Sir is there.
(I) think Sir's there.
5. kaseeřa
kaseeřa aviDe uNDu.
vijaafiĳĉĉu
aviDeyuND' ennu vijaafiĳĉĉu.

kaseeř' aviDeyuND' ennu
vijaafiĳĉĉu.
- chair
The chair's over there.
thought
(I) thought (it, he) was over
there.
(I) thought the chair was over
there.
6. řaaman eviDe pooyi?
ariyaamo?
řaaman eviDe pooyiyenn'
ariyaamo?
niŋŋa'kku

řaaman eviDe pooyiyenn'
niŋŋa'kku ariyaamo?
- Where did Raman go?
Do (you) know?
Do (you) know where Raman
went?
you (/ariyaam/ requires dative
subject)
Do you know where Raman
went?
7. ĉaakko endu 'eyyunnu?
endu 'eyynn' enn'
ariyaamo?

ĉaakko endu 'eyynn' enn'
ariyaamo?
- What is Chako doing?
Do (you) know what (he)'s
doing?
Do (you) know what Chako's
doing?

DRILL 2: CONVERSATION ("Will Lila Come?")

pudiya vaakkugaL

neefatte

early

Scene: Vargiis meets his friend Suresh and they discuss the party
Vargiis is giving tomorrow.

vargiissu: naaLe paarTTikkyu niṅgaL vaṛumo?

sureeṣ: vaṛaam.

vargiissu: naaLe paarTTiyuND' enna liilayooDu paraṅṅo?

sureeṣ: paraṅṅu.

vargiissu: avəL vaṛumo?

sureeṣ: vaṛaam enn' aaNu ennooDu paraṅṅadu.

vargiissu: ennaal vaṛum. sureeṣ neefatte vaṛaNam.

sureeṣ: oo.

Notes:

1. Take special notice of when the verbs take the /-aam/ ending, when /-um/.
2. /sureeṣ neefatte vaṛaNam/ It is very common for a person to say the name of the person he is speaking to, rather than /ni/ or /niṅgaL/.

DRILL 3: TRANSLATION

1. There's a bus stop in front of the museum.
I think there's a bus stop in front of the museum.
I thought there was a bus stop in front of the museum.
2. My house is near the hospital.
She said her house is in front of the hospital.

3. Where is the market place?

She asked where the market place is.

Do you know where the market place is?

4. Is it on the left side or the right side?

Do you know if it's on the left side or the right side?

Does Suresh know if it's on the left side or the right side?

DRILL 4: REPETITION

- | | | |
|----|--|-------------------------------|
| 1. | <u>on</u> nu | one |
| | <u>onn</u> inu | to one (dative case) |
| | <u>pa</u> ttu miNiTT' uNDu | there are ten minutes |
| | <u>onn</u> inu <u>pa</u> ttu miNiTT' uNDu. | It's ten minutes to one. |
| | <u>fa</u> NDinu <u>pa</u> ttu miNiTT' uNDu. | It's ten minutes to two. |
| 2. | <u>i</u> řapadu miNiTT' uNDu | there are twenty minutes |
| | <u>mu</u> unnin' <u>i</u> řapadu miNiTT' uNDu. | It's twenty minutes to three. |
| | <u>an</u> jin' <u>i</u> řapadu miNiTT' uNDu. | It's twenty minutes to five. |

DRILL 5: ADDITIVE

Add /anju miNiTT' uNDu/ to the phrases given and translate.

Example: Teacher: padinonninu

Student: padinonnin' anju miNiTT' uNDu.

It's five minutes to eleven.

faNDinu

pattinu

eeRinu

aarinu

eTTinu

DRILL 6: REPETITION

- | | | |
|----|---|--|
| 1 | kaRiññu eeRu kaRiññu anju miNiTT' aayi eeRu 'aRiññ' anju miNiTT' aayi. | after; finished after seven five minutes have become It's five minutes after seven. |
| 2. | ombadu 'aRiññu iřupadu miNiTT' aayi. | It's twenty minutes after nine. |
| 3. | eTTu 'aRiññu iřupattanju miNiTT' aayi. | It's twenty-five minutes after eight. |
-

DRILL 7: ADDITIVE

Add /iřupattanju miNiTT' aayi/ to the phrases provided and translate.

řaNDu 'aRiññu
eeRu 'aRiññu
muunnu 'aRiññu
eTTu 'aRiññu
ombadu 'aRiññu
pandřaNDu 'aRiññu
onnu 'aRiññu

DRILL 8: ADDITIVE

Add /anju miNiTT' uNDu/ or /anju miNiTT' aayi/, whichever is correct, to the phrases provided and translate.

anjinu
anju 'aRiññu
ombadinu
ombadu 'aRiññu
muunnu 'aRiññu

eTTinu

pandřaNDu 'aRiññu

pattinu

DRILL 9: CHAIN

Student one will say to student two, "Ask _____ what time it is?
 (/etra samayam aaiyennu řaamanooDu čoodikkyu./) He asks and
 upon receiving the answer, reports it to student one (/řaaman ombadin'
 anju miNiTT' uND' ennu paraññu./) or simply (/ombadin' anju miNiTT'
 uND' ennu./) Continue around the room.

DRILL 10: REPETITION BUILD-UP

First review Drill 6, p. 211.

- | | | |
|----|---|---------------------------------|
| 1. | eeRikkyum | get up; stand up |
| | aarařa maNikkyu | at 6:30 |
| | ñaan aarařa maNikky' eeRikkyum. | I get up at 6:30. |
| | ellaa řaavileyum | every morning |
| | ellaa řaavileyum ñaan aarařa maNikky' eeRikkyum. | I get up at 6:30 every morning. |
| 2. | eeNittu | got up; stood up |
| | aarařa maNikky' eeNittu. | (I, He) got up at 6:30. |
| | innu | today |
| | innu řaavile | this morning |
| | innu řaavile ñaan aarařa maNikky' eeNittu. | I got up at 6:30 this morning. |
| 3. | kaRičču | ate; consumed |
| | kaappiyum aahařavum | coffee and food |

- kaappiyum aahaafavun̄ kaRičču. (I) had coffee and some food.
kaRiččadinu šeešam after eating
kaRiččadinu šeešam klaassil poogum. After eating (I) go to class.
- kaappiyum aahaafavun̄ After having coffee and food
kaRiččadinu šeešam I go to class.
klaassil poogum.
4. aahaafaṅ kaRikkyum. (I) eat (some) food.
učča noon
uččaykkyu at noon
uččaykky' aahaafaṅ kaRikkyum. I eat some food at noon.
5. pinneyum then, later, again
pinneyu' malayaaLam Later (I) study Malayalam.
paDikkyum.
uNNu meal
uNNu kaRičču. (I) ate the meal.
uNNu kaRiččadinu šeešam after eating the meal
uNNu kaRiččadinu šeešam After eating the meal (dinner)
pinneyu' malayaaLam I study Malayalam again.
paDikkyum.
6. uraṅṅum sleep; go to sleep
oṛ'ooDi at about
pattaṛa maNi oṛ'ooDi (I) go to sleep at about 10:30.
oraṅṅum.
uraṅṅi slept; went to sleep
- (NS) oraṅṅi
pattaṛa maNikky' oraṅṅi. I went to sleep at 10:30.
pattaṛa maNi oṛ'ooDi I went to sleep at about 10:30.
oraṅṅi.
7. samayam time
aṅṅine in that way; that's how

an̄ine samayam kaRikkyum.

That's how (I) spend (my) time.

(NS) an̄ine sameyaᅇ kaRikkyum.

DRILL 11: RESPONSE

Answer the question /innale en̄ineyaa(Nu) samayam kaRiĉĉadu?/

pudiya vaakkugaL

Nouns

mettinaaLe

day after tomorrow

miNiTTu

minute

Verbs

vijaafikky-; vijaafiĉĉu

to think

Adverbs

neefatte

early

iuNiT naalu
paaDam naalu

DRILL 1: REPETITION BUILD-UP

- | | | |
|----|-------------------------------------|--|
| 1. | uNDaakku | make; prepare |
| | kaappiyuNDaakku. | Make some coffee. |
| | aamlettu | omlette |
| | aamlett' uNDaakku. | Make an omlette. |
| | dooša uNDaakku. | Make some dosha. |
| | uppuma | a rather spicy Cream of Wheat preparation |
| | upp'ma uNDaakku. | Make some upma. |
| 2. | paatram | pot |
| | aā paatram | half a pot |
| | aā paatram kaappiyuNDaakku. | Make half a pot of coffee. |
| | čaaya | tea |
| | aā paatram čaay' uNDaakku. | Make half a pot of tea. |
| | ořu paatram čaay' uNDaakku. | Make a pot of tea. |
| 3. | koračču kuuDe | some more; a little more |
| | koračč 'uuDe dooša uNDaakku. | Make some more doshas. |
| | toosttu | toast |
| | koračč 'uuDe toost' uNDaakku. | Make some more toast. |
| | koNDu vařu | bring |
| | koračč 'uuDe toosttu koNDu vařu. | Bring some more toast. |
| 4. | upp'ma | |
| | koračč' upp'ma kuuDe | some more upma |
| | koračč' upp'ma 'uuDe uNDaakku. | Make some more upma. |

| | | |
|----|---|-----------------------------------|
| | <u>dooša</u> | |
| | koračč' <u>dooša</u> 'uuDe uNDaakku. | Make some more doshas. |
| 5. | kašNam | piece |
| | řaNDu kašNan <u>toost'</u> uNDaakku. | Make two pieces of toast. |
| | řaNDu kašNaŋ kuuDe | two more pieces |
| | řaNDu kašNaŋ kuuDe <u>toost'</u> uNDaakku. | Make two more pieces of toast. |

DRILL 2: SITUATIONAL LEARNING

Divide into several groups and prepare little scenes about the serving and eating of a meal. Characters would include one or more PCV's and their servant (/veelakkaafi/ or /veelakkaafan/). Each group will present their skit for the class.

DRILL 3: TRANSLATION

Scene: Two PCV's during the hot season.

Jack: Oh! It's terribly hot. Would you please turn on the fan, John.

John: (turning on the fan) We need an air conditioner.

Jack: Peace Corps doesn't give air conditioners. Be flexible!
(fleksibal aagaNam)

DRILL 4: REPETITION BUILD-UP

| | | |
|----|--------------------|----------------|
| 1. | paatram | pot |
| | paatranġal | pots; dishes |
| | sooppu koNDu | with soap |
| | soopp 'oNDu kaRugu | wash with soap |

- paatraṅṅaL soopp 'oNDu kaRugu. Wash the dishes with soap.
kaRugaNam should wash
paatraṅṅaL soopp 'oNDu You should wash the dishes
kaRugaNam. with soap.
2. čuuDa veLLam hot water
čuuDa veLLaṅ koNDa with hot water
paatraṅṅaL čuuDa veLLaṅ Wash the pots with hot water.
koNDa kaRugu. should wash
kaRugaNam You should wash the pots with
paatraṅṅaL čuuDa veLLaṅ hot water.
koNDa kaRugaNam.
3. ellaam all; everything
kappum pleeTTum ellaam the cups and plates and all
kappum pleeTTum ellaam soopp You should wash the cups and
'oNDu kaRugaNam. plates and all with soap.
4. taNutta cold
taNutta veLLaṅ koNDa with cold water
kaRugeřu don't wash
taNutta veLLaṅ koNDa Don't wash (them) with cold
kaRugeřu. water.
paatraṅṅaL taNutta veLLaṅ Don't wash the pots with
koNDa kaRugeřu. cold water.
kappum pleeTTum ellaan Don't wash the cups and plates
taNutta veLLaṅ koNDa and all with cold water.
kaRugeřu.
5. dettool Dettol—a liquid all-purpose
germicide
koračču dettool koNDa Wash (them) with a little dettol.
'aRugaNam.
6. vim Vim—a cleanser in powder form
vim koNDa 'aRugu. Wash (them) with Vim.
vaařu besin vim koNDa You should wash the wash basin
kaRugaNam. with Vim.

| | | |
|----|--|--|
| | kakkuussa vim koNDu kaRugaNam. | You should wash the toilet with Vim. |
| | ellaa <u>divasavum</u> | every day |
| | ellaa <u>divasavum</u> kakkuussa vim koNDu 'aRugaNam. | The toilet should be washed with Vim every day. |
| 7. | sooppum čuuDu veLLavum | soap and hot water |
| | soopun čuuDu veLLavuŋ koNDu 'aRugu. | Wash (them) with soap and hot water. |
| | sooppun čuuDu veLLavuŋ koNDu 'aRugaNam. | They should be washed with soap and hot water. |

DRILL 5: TRANSFORMATION

Change from the /-u/ command form to the /-aNam/ command form and translate. Both of these are mild command forms and mean essentially the same thing.

Example: Teacher: paatraŋŋaL soopp 'oNDu kaRugu.

Student: paatraŋŋaL soopp 'oNDu kaRugaNam.
Wash the pots with soap (or)
You should wash the pots with soap.

Books, of course, should be closed.

koračč 'uuDe kaappiyuNDAakku.

ellaam sooppum čuuDu veLLaŋ koNDu kaRugu.

muunna kašNam toost 'uuDe uNDAakku.

aŋa paatraŋ kaappivuNDAakku.

besin vim koNDu kaRugu.

kai čuuDu veLLaŋ koNDu 'aRugu.

upp'ma 'uuDe uNDAakku.

kakkuussa vim koNDu 'aRugu.

DRILL 6: CONVERSATION ("What's It Made With?")

pudiya vaakkugaL

| | |
|---|---|
| good <u>a</u> mba | wheat |
| taNappik <u>ky</u> -; taNappi <u>č</u> ču | to make cool |
| taNappik <u>ky</u> aNo? | Do you want it cooled? (/taNappik <u>ky</u> / plus /veeN'o/) |
| čaa <u>ř</u> am | ashes |
| ippoo <u>R</u> | ippoo <u>L</u> ; the /-L/ often be- comes /-R/ when followed by a vowel |
| pin <u>ne</u> | then |

Scene: Bill is visiting řevi's home for a few days. He is a very inquisitive guest. řevi calls Bill for breakfast.

řevi: ee biL, kaappi 'uDikkyaan vařu.

Bill: (sitting on the floor) id' end' aa'?

řevi: i. upp'ma.

Bill: end' 'oND' aaN' uNDaakkunnadu?

řevi: goodamb' 'oNDa.

Bill: nalla čuuD' uNDa.

řevi: taNappikkyaNo?

Bill: oo, veeNDa.

After breakfast Bill sees řevi's mother washing the pots and pans (paatřaŋaL). She's using ashes as an abrasive.

Bill: niŋaL end' 'oND' aaNa paatřaŋ kaRugunnadu?

mother: čaařaŋ koNDa.

Bill: ida řaan ippooR aaNa kaaNunnadu.

mother: pinne niŋaL end' 'oND' aaNa 'aRugunnadu?

Bill: řaŋaL soopp 'oND' aaNa 'aRugunnadu.

Notes:

1. fevi says /kaappi 'uDikkyaan vaṛu/ when an American might have said "Come and eat breakfast." There is no special word in Malayalam for "breakfast."
 2. /id̥a ṅāan ippooR aaNu kaaNunnadu/ means quite literally "I am just now seeing this." A less literal translation might render it "I've never seen this before" or "This is the first time I've seen such a thing."
 3. Take special note of the use of /koNDu/ in this conversation.
 4. Why does Bill say /ṅaṅgaL/ rather than /nammaL/ in his last speech?
-

DRILL 7: TRANSLATION

(I'm) washing the pots with ashes.

(I'm) washing the pots with soap and hot water.

(I'm) washing the pots with Dettol and hot water.

What is upma made of (with)?

What are doshas made of (with)?

Upma is made of (with) wheat.

Pronunciation Note: Final /a/

English speakers have a very strong tendency to "shorten" the /a/ sound when it comes at the end of a word, as in "sofa," "Melissa," "pizza," etc. In Malayalam, a final /a/ sound (as in /pudiya, amma/, etc.) is not "shortened." Listen to the following words and repeat after your teacher, making good final /a/s. You will probably have to open your mouth a little wider (lower your jaw) to make a good Malayalam

final /a/. This is because the English final /a/ is made with the tongue a little closer to the roof of the mouth than is the Malayalam final /a/.

DRILL 8: REPETITION, Final /a/

| | |
|-----------------|---------------|
| alla | no |
| hhaaša | language |
| č <u>i</u> itta | bad |
| očča | noise |
| veLLa | white |
| vila | price |
| č <u>a</u> nda | market place |
| paavaaDa | long skirt |
| čeriya | small; little |

DRILL 9: REPETITION BUILD-UP

(More sentences with the quotative /enna/)

- | | | |
|----|--|--|
| 1. | kayyil | in the hand |
| | addeehattinde kayyil řuubeyuNDa. | He has money in hand; He has money. |
| | <u>enn'</u> ariyaamo? | Do you know if? |
| | addeehattinde kayyil řuuba uND' <u>enn'</u> ariyaamo? | Do you know if he has any money? |
| 2. | ini | again |
| | <u>nars</u> ini vařum. | The nurse will come again. |
| | <u>nars</u> ini vařum <u>enn'</u> ariyaamo? | Do you know if the nurse will come again? |
| 3. | řaanda viiT <u>T</u> il pooyi. | Shanta went home. |
| | řaanda viiT <u>T</u> il pooyiy <u>enn'</u> ariyaamo? | Do (you) know if Shanta went home? |

4. ariñño?
 šaanda viiTTil pooyi.
 šaanda viiTTil poyiyenn'
 ariñño?
 Did (you) know?
 Shanta went home.
 Did (you) know that Shanta
 went home?
5. čaakko innale vannu.
 čaakko innale vann' enn'
 ariñño?
 Chako came yesterday.
 Did you know that Chako came
 yesterday?
6. ariyilla
 liila eviDe pooyi?
 liila eviDe poyiyenn' ariyilla.
 don't know; doesn't know
 Where did Lila go?
 (I) don't know where Lila has
 gone.
7. purattu
 ammayooDu parayu.
 ñaan purattu poyiyenn'
 ammayooDu parayu.
 outside
 Tell Mother.
 Tell Mother I've gone outside.
8. agattu
 DaakTar agatt' uNDu.
toonunnu
 DaakTar agatt' uND'
ennu toonunnu.
 inside
 The doctor is inside.
 think
 (I) think the doctor is inside.
9. toonni
 DaakTar agatt' uND'
ennu toonni.
 thought
 (I) thought the doctor was
 inside.
10. keeTTo?
 DaakTar paraññad' end'
 aaNu?
 DaakTar paraññad' end'
 aaN' ennu keeTTo?
 Did you hear?; Did you under-
 stand?
 What did the doctor say?
 Did (you) understand (hear)
 what the doctor said?

DRILL 10: TRANSFORMATION

Make one sentence using /ennu/ out of the two given and translate.

Example: Teacher: vaNDi ippooL poogum.
toonunnu.

Student: vaNDi ippooL poogum ennu toonunnu.
 I think the train will go now.

Books should be closed.

- 1 vargiis eviDe pooyi?
ariyilla
 2. vargiis innale vannu.
keeTTo?
 3. enikkyu vešapp' uNDu.
paraññu.
 4. ñaan naale koNDu vañam.
ammayooDu parayu.
 5. nars ini eppooL vañum
čoodikkyu.
-

*pudiya vaakkugaL*Nouns

| | |
|-----------------|----------------------------|
| aamlettu | omlette |
| uppuma (upp'ma) | upma; a breakfast food |
| paatram | pot |
| toosttu | toast |
| kašNam | piece |
| sooppu | soap |
| ellaam | all; everything |
| deTTool | Dettol; a liquid germicide |
| vim | Vim; a cleanser |
| vaašu besin | wash basin |
| goodambu | wheat |
| čaařam | ashes |
| agattu | inside |

Adjectives

| | |
|---------------|--------------------------|
| koračče kuuDe | a little more; some more |
| taNutta | cold |

Verbs

| | |
|---------------------------|--------------|
| taNappikky-; (taNappičču) | to make cool |
| ari-; ariññu | to know |
| toon-; toonni | to think |

Adverbs

| | |
|-----|-------|
| ini | again |
|-----|-------|

Expressions

| | |
|-------|------|
| pinne | then |
|-------|------|

iuNiT naalu

paaDam anju

DRILL 1: REPETITION BUILD-UP

- | | | |
|------|---|-------------------------------|
| 1. | <u>ti</u> LappikyaNam | should boil |
| (NS) | <u>te</u> LappikyaNam | |
| | veLLam <u>te</u> LappikyaNam. | (You) should boil the water. |
| | veLLam p <u>attu</u> miNiTT <u>u</u> | (You) should boil the water |
| | <u>te</u> LappikyaNam. | for ten minutes. |
| | <u>te</u> Lappikkyu | boil, please |
| | veLLam p <u>attu</u> miNiTT <u>u</u> | Please boil the water for ten |
| | <u>te</u> Lappikkyu. | minutes. |
| 2. | <u>te</u> Lappi <u>čču</u> | boiled |
| | veLLam p <u>attu</u> miNiTT <u>u</u> | (She) boiled the water for |
| | <u>te</u> Lappi <u>čču</u> . | ten minutes. |
| 3. | kuDikyaNam | should drink |
| | <u>te</u> Lappi <u>ččadin'</u> šeešam | after boiling |
| | veLLam p <u>attu</u> miNiTT <u>u</u> | You should drink water after |
| | <u>te</u> Lappi <u>ččadin'</u> šeešam | boiling it for ten minutes. |
| | kuDikyaNam. | |
| 4. | <u>tu</u> Daykkyu | wipe (with wet cloth) |
| | meeša <u>tu</u> Daykkyu. | Wipe the table. |
| 5. | <u>ta</u> ra | floor |
| | <u>ta</u> ra <u>tu</u> Daykkyu. | Wipe (clean) the floor. |
| | ellaa <u>ta</u> rayum | all the floors |
| | ellaa <u>ta</u> rayum <u>tu</u> DaykkyaNam. | All the floors should be |
| | | wiped (cleaned). |
| | <u>di</u> vasavum | daily |
| (NS) | <u>de</u> vasavum ellaa <u>ta</u> rayun | All the floors must be |
| | <u>tu</u> DaykkyaNam. | cleaned daily. |

- | | | |
|----|--|--|
| 6. | <u>t</u> uukku <u>t</u> ara <u>t</u> uukku. paDi paDi <u>t</u> uukku. <u>t</u> arayum paDiyum <u>t</u> arayum paDiyun <u>t</u> uukku. | sweep Sweep the floors. steps Sweep the steps. floors and steps Sweep the floors and steps. |
| 7. | <u>t</u> uuttu faavile <u>t</u> ara <u>t</u> uutto? | swept Did (you) sweep the floors (this) morning? |
-

DRILL 2: TRANSLATION

1. Wash all the dishes.
 2. Wash the dishes with hot water.
 3. Don't wash the dishes with cold water.
 4. Boil water for ten minutes.
 5. Wash the dishes with soap and hot water.
 6. Make an omlette.
 7. Wipe the floors.
 8. Sweep the steps.
 9. Sweep the floors and steps.
 10. Wash the sink with Vim.
 11. Clean the toilet with Vim every morning.
 12. Wipe the table.
-

DRILL 3: REPETITION BUILD-UP

- | | | |
|----|---|---|
| 1. | šelfil vaykkyu. ad' ellaam šelfil vaykkyu. kappum pleeTTum ellaam šelfil vaykkyu. | Set (it) on the shelf. Set all those things on the shelf. Set all the cups and plates on the shelf. |
| 2. | <u>n</u> anaykkyu <u>t</u> uNi ii <u>t</u> uNi <u>n</u> anaykkyu. ii <u>t</u> uNi ellaam <u>n</u> anaykkyu. | wash cloth; clothing Wash these clothes, please. Wash all these clothes. |
| 3. | <u>n</u> anaykkyaNam ii <u>t</u> uNi ellaam <u>n</u> anaykkyaNam. <u>d</u> ivasavun <u>t</u> uNi eilaan <u>n</u> anaykkyaNam. ellaa <u>t</u> uNiyum <u>d</u> ivasavum ellaa <u>t</u> uNiyun <u>n</u> anaykkyaNam. | should wash You should wash all these clothes. You should wash all these clothes daily. all the clothes You should wash all the clothes daily. |
| 4. | <u>t</u> eekkyaNam <u>t</u> uNi ellaan <u>t</u> eekkyaNam. <u>d</u> ivasavun <u>t</u> uNi ellaan <u>t</u> eekkyaNam. | should iron You should iron all the clothes. You should iron all the clothes daily. |
| 5. | <u>t</u> eečču <u>t</u> uNi <u>t</u> eeččo? | ironed Did you iron the clothes? |
| 6. | <u>n</u> anačču <u>t</u> uNi <u>n</u> anaččo? | washed Did you wash the clothes? |
-

DRILL 4: TRANSLATION

1. Set the dishes on the shelf.
 2. Did you set the dishes on the shelf?
 3. Did you wash the clothes today?
 4. The clothes should be washed everyday.
 5. Did you iron the clothes today?
 6. Did you wipe the table?
 7. Did you sweep the floors?
-

DRILL 5: SITUATIONAL LEARNING

Imagine you are in Kerala and are hiring a /veelakkaafi/ or /joolikkaafi/ (maidservant).

You will first want to tell her what work will be expected of her if she takes the job. *Guidelines:* a /veelakkaafi/ usually sweeps and cleans all the floors daily, makes the beds and generally keeps things neat, washes the dishes and clothing. She may or may not know ironing. You will want to tell her specifically that her job includes cleaning the bathroom in order to insure that she has no objection to doing that work.

You will want to tell her what time to come in the morning and what time she can leave.

Use the /-aNam/ form of the verb when telling what things must be done regularly. (Either the /-u/ or the /-aNam/ form is used when giving a command to do something now.)

On the whole the /joolikkaafi/ will simply indicate that she is willing to do the work in question (/ -aam/ form of verb). She might possibly refuse to clean the toilet. She might also insist that she leave by a particular time—or want to come later in the morning than you prescribe.

If you really feel adventurous you may want to go on to discuss

salary (/šambalam/). Salary usually includes some arrangement for food. You may either supply the food once or twice per day or give a daily food allowance. In Trivandrum in 1965 this was about 50 paysa per day. The salary itself was about 15 rupees per month for a half day's work in Indian homes. As a foreigner you may want to pay a little more. Your teacher can supply you with more information on this topic if needed. Ask him for it in Malayalam.

Note: How to Learn

After your presentation your teacher will probably have some suggestions for how to say some things you had difficulty with. Don't just let him talk. Write his suggestions down and *learn* them.

Grammar Note: Accusative Case /-e; -ine/

Hurrah! This is the last case to be studied! /-e/ or /-ine/ is added to the direct object of the verb, if it is animate. Thus we get

| | | |
|----------------|-----------------------|---------------------------|
| animate D.O. | /avaLe ariyaam/ | "(I) know her." |
| inanimate D.O. | /aa keTTiDam ariyaam/ | "(I) know that building." |

This category of living things extends down through most of the animal kingdom. Some of the minutest forms of animal life, and all plants, are excluded. Thus they do not take an accusative case ending.

Words taking the addressive ending /-inooDu/ take the accusative ending /-ine/; those taking addressive /-ooDu/ take accusative /-e/.

innale saarinooDu samsaañičču.

innale saarine kaNDu.

innale řaamanooDu samsaañiccu.

innale řaamane kaNDu.

Here again, the best procedure is to learn well the examples in the lesson, so that they come out of you without your thinking about it. Gradually you will build up a feeling for the language which will make you automatically put the proper ending on most new words that you learn later.

This lesson includes certain common verbs which often take animate objects, hence require the use of the accusative. There is one verb in the lesson, /sahaaykky-/ "to help," which requires even *inanimate* objects like "India," "institution," etc. to be in the accusative case. This may well seem a nuisance, but just try leaving off the accusative in a sentence like, "The institution helps the government considerably." A Malayali won't be able to tell who gave the help and who received it. It's the *word order* that gives this information in English. Reversing the above sentence changes its meaning completely, "the government helps the institution..." Malayalam, however, depends on case endings, not word order, to show the relationship between various words.

DRILL 6: REPETITION BUILD-UP

- | | | |
|------|---------------------------------|--|
| 1. | řaajan | Rajan |
| | řaajane kaNDo? | Have (you) seen Rajan? |
| (NS) | řaajane 'aNDo? | |
| | <u>innu</u> | today |
| | <u>innu</u> řaajane 'aNDo? | Have you seen Rajan today? |
| 2. | kaNNadu | glasses |
| | ende kaNNadu kaNDo? | Have (you) seen my glasses? |
| (NS) | ende kaNNadu 'aNDo? | (no accusative ending) |
| 3. | <u>nookkunu</u> | looking for; looking after |
| | ayaaL řaajane <u>nookkunu</u> . | (I, He, etc.) am/is looking for Rajan; (I, He, etc.) am/ is looking after Rajan. |

DRILL 7: TRANSFORMATION

Change into the accusative case.

bhaarya

DaakTar

kuññu

kuTTigaL

paTTi

DRILL 8: TRANSFORMATION

The teacher will say a verb, followed by a noun. You are to compose a correct sentence or phrase making the noun the object of the verb and translate. This means that if the noun is animate, you will have to put it into the accusative case (add /-e/ or /-ine/) whereas if it is inanimate the object will not take a case ending.

Example: Teacher: nookkunu . . . pooya pennu (inanimate)

Student: pooya pennu nookkunu
(He's) looking for a lost pen.

Teacher: nookkunu . . . pooya paTTi (animate)

Student: pooya paTTiye nookkunu.
(He's) looking for the lost dog.

1. nookkunu . . . kaNNadu
2. avan aDikkyum . . . bhaarya
3. bhaarya aDikkyum . . . avan
4. avan innale aDičču . . . ende paTTi
5. viiTTil koNDuvařu . . . giTTaaru
6. viiTTil koNDuvařu . . . kuññu
7. kaaNaan poogaNam . . . DaakTar

*pudiya vaakkugaL*Nouns

| | |
|-----------------------|-----------------|
| <u>ta</u> ra | floor |
| pa <u>Di</u> | step |
| <u>tu</u> Ni | cloth; clothing |
| kaNN <u>adu</u> | glasses (eye) |
| pa <u>TTi</u> | dog |
| bhaarya | wife |
| veeL <u>Da</u> baangu | World Bank |

Verbs

| | |
|---|--------------------------|
| <u>til</u> appikky-; <u>til</u> appičču | to boil (cause to) |
| <u>tu</u> Daykky-; <u>tu</u> Dačču | to wipe (with wet cloth) |
| <u>tu</u> ukk-; <u>tu</u> uttu | to sweep |
| <u>na</u> naykky-; <u>na</u> náčču | to wash (clothing) |
| <u>tee</u> kky-; <u>tee</u> čču | to iron |
| a <u>Di</u> kky-; a <u>Di</u> čču | to beat; to hit |
| sahaaykky-; sahaayčču | to help |

Adverb

| | |
|--------------------------|--------------------|
| saada <u>a</u> faNeyaayi | usually; generally |
|--------------------------|--------------------|

Grammar Words

| | |
|----------------|-------------------------|
| -e } -ine } | accusative case endings |
|----------------|-------------------------|

iuNiT anju

paaDam onnu

Grammar Note: Verbal Adverbs

You have already learned several examples of what we call "verbal adverbs."

/ñaan vaangi_{ta}faam/

"I'll get one for you" or
"I'll buy and give"

/nama'kku naaLe pooyi
vaan*gi*kkyaam/

"Let's go and buy (one) to-
morrow."

Though these look like two verbs, in grammatical terms the first element is actually an adverb which is formed from the past tense of a verb. In the case of those verbs whose past tense ends in /-i/ (like /vaan*gi*/ "bought" and /pooyi/ "went") there is no difference in sound between the past tense and the verbal adverb. But the past tense of all other verbs ends in /-u/. To form the verbal adverb from such verbs the final /-u/ becomes /-u/. Thus we get /uppu vaaničču koNDu vařu/ "Buy some salt and bring it."

When a sentence contains a verbal adverb it *must* also have a *main verb*. Thus two (or more) actions are described in such a sentence. *The verbal adverb always describes the action which took place first.* In the sentence /ñaan kookku vaangi tafaam/, the coke will be bought before it is given to the friend.

The tense is contained in the main verb. So, although the verbal adverb is formed from the past tense it does not necessarily mean that the action described occurred in the past. It only means that it occurred, or will occur, *before* the other action.

tara tuutta tuDayčču.

I swept and mopped the floor.

tara tuttu tuDaykkyunnu.

I'm sweeping and mopping
the floors.

tara tuttu tuDaykkyaam.

I'll sweep and mop the floors.

As you might have guessed by now English often uses two verbs joined by "and" where Malayalam uses a verbal adverb plus a main verb, e.g. "swept and mopped" above. There are times, too, when English uses two verbs with no "and." "Let's go buy one tomorrow." You'll also notice, however, that Malayalam often uses the verbal adverb where English uses only one verb—and where, consequently, English speakers think of there being only one action. /guusayil veLLam oRiĉĉu vaykkyu/, for example, means literally, "Pour and put water in the jug."

DRILL 1: REPETITION BUILD-UP

- | | | |
|----|--|--|
| 1. | uNDaakki <u>ta</u> řu ořu kařNam <u>to</u> oT' uNDaakki <u>ta</u> řu. | make and give (1st or 2nd person) Make a piece of toast for me. |
| 2. | uNDaakki koDukku ořu kařNam <u>to</u> oT' uNDaakki koDukku. saayppin' ořu kařNan <u>to</u> oT' uNDaakki koDukku. | make and give (3rd person) Make a piece of toast for him (her, them). Make a piece of toast for Saypa. |
| 3. | ĉoodiĉĉu pooyi řaajan saarinoDu ĉoodiĉĉu pooyi. | asked and went Rajan asked Sir and (then) left. |
| 4. | ĉoodiĉĉu vařaam řaan ammayooDu ĉoodiĉĉu vařaam. | (I, We) will ask and come. I'll ask Mother and (then) come. |
| 5. | ĉoodiĉĉu parayaam aĉĉanooDu ĉoodiĉĉu parayaam. | (I, We) will ask and tell. I'll ask father and let you know. |

- | | | |
|----|---|---|
| 6. | pooyi kaaNaam <u>nama</u> 'kk' avane viiT <i>T</i> il pooyi kaaNaam. (Question: <i>Wh</i> . 's it /avane/?) | (I, We) will go and see. Let's go to his house and see him. |
| 7. | kašNikkyu maᅇᅇᅇᅇ ii maᅇᅇᅇᅇ kašNikkyu. kašNičču koNDu vaᅇu ii maᅇᅇᅇᅇ kašNičču koNDu vaᅇu. | cut; make into pieces mango Cut up this mango. cut and bring Cut this mango up and serve it. |
| 8. | kašNičču koNDu <u>vannu</u> veelakkaaᅇi veelakkaaᅇi maᅇᅇᅇᅇ kašNičču koNDu <u>vannu</u> . | cut and brought maidservant The servant cut up the mango and brought it. |

DRILL 2: TRANSFORMATION

Change the two verbs given into a verbal adverb plus main verb.

Teacher: uNDaakku; ᅇᅇᅇ

Student: uNDaakki ᅇᅇᅇ

Teacher: čoodikkyaam; vaᅇaam

Student: čoodičču vaᅇaam

1. ᅇᅇᅇᅇᅇᅇ; ᅇᅇᅇᅇᅇᅇᅇᅇ
2. ᅇᅇᅇᅇᅇ; ᅇᅇᅇᅇᅇᅇ
3. kašNikkyaam; koNDuvaᅇaam
4. kašNikkyu; koNDuvaᅇu
5. kašNiččču; koNDuvannu
6. poogu; vaᅇᅇᅇᅇᅇᅇᅇ
7. poogaam; vaᅇᅇᅇᅇᅇᅇᅇ

8. uNDaakkaam; koDukkaam
 9. uNDaakku; koDukku
 10. nanakkyu; teekkyu
 11. nanakkyaNam; teekkyaNam
-

DRILL 3: TRANSFORMATION

Make one sentence out of the two given using a verbal adverb and a main verb. Another student should then translate.

Teacher: ořa kařNam toosT' uNDaakku.
ořa kařNam toosTa tařu.

Student 1: ořa kařNam toosT' uNDaakki tařu.

Student 2: Make a piece of toast for me.

Question: How does student 2 know for sure that the recipient of the toast is "me"?

1. tara tuukku.
tara tuDaykkyu.
2. tara tuuttu.
tara tuDačču.
3. tuNi nanakkyaNam.
tuNi teekkyaNam.
4. paatraŋaL kaRugu.
paatraŋaL řelfil vaykkyu.
5. řaŋaL čandeyil poogaam.
řaŋaL goodamba vaŋŋikkyam.
6. avaL maŋŋa kařNičču.
avaL maŋŋa koNDavannu.

7. kai kaRugaam.
uNNu kaRikkyaam.
8. kaappiyuNdaakku.
ayaaLkku koDukku.
9. tarayum paDiyum tuukkaNam.
tarayum paDiyum tuDaykkyaNam.
10. ñaan ammayooDu čoodikkyaam.
ñaan vañaaam.

DRILL 4: REPETITION BUILD-UP

- | | | |
|----|-------------------------------------|---|
| 1. | guusa | a clay water jug; keeps water cool |
| | oRikkyu | pour |
| | veLLam oRikkyu. | Pour the water. |
| | guusayil veLLam oRikkyu. | Pour water in the gusa. |
| | oRičču | poured |
| | guusayil veLLam oRičču. | (He, I, etc.) poured water in the gusa. |
| | oRičču vaykkyu | pour and set |
| | guusayil veLLam oRičču vaykkyu. | Pour (and set) water in the gusa. |
| 2. | veLLam taNappičču | (He, I, etc.) cooled the water. |
| | veLLam taNappikkyu. | Cool the water. (Make the water cool.) |
| | veLLam guuseyil oRikkyu. | Pour water in the gusa. |
| | veLLam taNappičču guusayil oRikkyu. | Cool the water and pour it in the gusa. |
| 3. | veLLam taNappikkyaNam. | The water should be cooled. |
| | veLLam guusayil oRikkyaNam. | The water should be poured in the gusa. |

| | | |
|------|--|--|
| | veLLam taNappičču guusayil o kkyaNam. | The water should be cooled and poured in the gusa. |
| (NS) | veLLan taNappičču guusayil oRikkyaNam. | |
| 4. | taNutta taNutta pooyi. kaappi taNutta pooyi. čaaya taNutta pooyi. suuppa suuppa taNutta pooyi. | cold (It's) gotten cold. The coffee's gotten cold. The tea's gotten cold. soup The soup's become cold. |
| 5. | čuuDaakku. čuuDaakki tañu. čuuDaakki koNDavañu | Heat (it); Make (it) hot. Heat (it) and give (it to me). Heat (it) and bring (it). |
| 6. | niraykkyu pan'saaña paatram niraykkyu. pan'saaña paatran niračču. niračču koNDavañu. pan'saaña paatran niračču koNDavañu. | fill (it) Fill the sugar bowl. (I, He, etc.) filled the sugar bowl. Fill and bring (it). Fill the sugar bowl and bring it. |
| 7. | pan'saaña paatran niraykkyu. pan'saaña paatram meešappurattu vaykkyu. pan'saaña paatran niračču meešappurattu vaykkyu. | Fill the sugar bowl. Set the sugar bowl on the table. Fill the sugar bowl and set it on the table. |

DRILL 5: TRANSLATION

1. The soup has gotten cold.
2. Heat up the soup and bring it.
3. The soup is very hot.

4. Cool off the soup and bring it.
 5. Fill the sugar bowl.
 6. Set the sugar bowl on the table.
 7. Fill the sugar bowl and set it on the table.
 8. Pour water in the gusa.
 9. Cool the water.
 10. Cool the water and pour it in the gusa.
 11. Boil the water.
 12. Boil the water and cool it.
 13. Boil the water for ten minutes and cool it.
-

DRILL 6: REVIEW

Referring to the maps, pp. 158, 161, talk about Kerala.

Pronunciation Note: Intonation

The intonation patterns (i.e. the rising and falling of the voice pitch) are very important in any language. Generally there are different patterns for different types of sentences. For instance, we usually think of the English *question* intonation pattern as going up at the end of the sentence

Are you going now?

while the *statement* goes down at the end.

I'm going now

However, if you examine English more closely you'll soon discover that one type of English question—those formed with a *question word*—can also have a falling pattern.

Why are you going today?

DRILL 7: FIELD EXERCISE, Intonation

Review some of the conversations you learned earlier, lightly drawing in the line of the intonation pattern. Are Malayalam question patterns the same as or different than English question intonation patterns?

Some conversations you might review are:

"Did You See the Play" p. 101

"Who's Singing?" p. 103

"What Were You Reading?" p. 104

"Lay Off! It's My Nest" p. 183

as well as any others your teacher either feels should be reviewed or demonstrate intonation patterns nicely.

DRILL 8: FIELD EXERCISE, Intonation

Your teacher will read the questions of Drill 7, p. 43 (filling in the correct form of the verb). Draw in the intonation pattern and discover if there is any difference between the patterns for "yes/no questions" and "question word questions" in Malayalam.

Be conscious of intonation in your study of Malayalam. Be careful to correctly imitate your teacher's intonation as well as other aspects of his pronunciation.

Pronunciation Note: /u/ and /o/

You have probably noticed that quite often a Malayalam /u/ sounds like /o/. This is because the Malayalam /u/ is not exactly the same sound as the English /u/. The Malayalam /u/ *really does* sound more like /o/ than does the English /u/. Therefore you have to train your

ear to hear a finer distinction. This is not impossible, but it does take practice.

DRILL 9: PRONUNCIATION, /u/ and /o/

Listen to the following sets of sentences to catch the difference. *Your teacher will have to suppress his natural tendency to make it easier for you by overpronouncing the two vowels.* While some people in Kerala will overpronounce for you, many others won't, so it's better to learn to understand the language the way it is spoken naturally.

After you have learned to hear the difference when said in pairs, your teacher can say a sentence and ask you to tell him whether it was a question (/o/) or statement (/u/).

kaDeyil poogunnu.

kaDeyil poogunno?

avan iviDe vannu.

avan iviDe vanno?

ammayooDu čoodičču.

ammayooDu čoodiččo?

paaTTu paaDunnu.

paaTTu paaDunno?

pan'saaṅa paatran niračču.

pan'saaṅa paatran niraččo?

veLLam taNappičču.

veLLam taNappiččo?

avaL maṅṅa kaṣNičču.

avaL maṅṅa kaṣNiččo?

tuNi nanakyunnu.

tuNi nanakyunno?

DRILL 10: REVIEW

Review "What's It Made With?" page 230.

*pudiya vaakkugaL*Nouns

| | |
|-------------------|----------------|
| maṅṅa | mango |
| veelakkaafi | maidservant |
| guusa | clay water jug |
| suuppa | soup |
| pan'saafa paatram | sugar bowl |

Verbs

| | |
|-------------------------|--------------------------------|
| kašNikky-; kašNičču | to cut up; to make into pieces |
| oRikky-; oRičču | to pour |
| taNappikky-; taNappičču | to cool; to make cool |
| čuuDaakk-; čuuDaakki | to heat; to make hot |
| niraykky-; niračču | to fill |

Grammar Words

| | | |
|----|---|-----------------------|
| -u | } | verbal adverb endings |
| -i | | |

iuNiT anju
paaDam řaNDu

DRILL 1: REPETITION

- | | | |
|----|---|-------------------------------|
| 1. | kaLayu. | Throw (it) out. |
| | veLi | outside |
| | idu veLiyil kaLayu. | Throw this outside. |
| | baakki | remainder; left over |
| | baakki veLiyil kaLayu. | Throw the left overs outside. |
| 2. | č <i>ii</i> tt <i>a</i> | bad |
| | č <i>ii</i> tt <i>eya</i> ayi | has become bad |
| | ellaam č <i>ii</i> tt <i>eya</i> ayi. | It's all gone (become) bad. |
| 3. | okku | all |
| | idokku veLiyil kaLayu. | Throw all this out. |
| | ellaam č <i>ii</i> tt <i>eya</i> ayi. | It's all gone bad (spoiled). |
| 4. | idu č <i>ii</i> tt <i>eya</i> ayi poogumo? | Will this go bad? |
| | naaL <i>at</i> teekkyu | by tomorrow |
| | idu naaL <i>at</i> teekkyu | Will this go bad by to- |
| | č <i>ii</i> tt <i>eya</i> ayi poogumo? | morrow? |
| | naaL' <i>e</i> ekkyu | by tomorrow |
| | idu naaL' <i>e</i> ekkyu | Will this go bad by to- |
| | č <i>ii</i> tt <i>eya</i> ayi poogumo? | morrow? |
| 5. | idu řaavilett <i>e</i> ekkyu | Will this go bad by morning? |
| | č <i>ii</i> tt <i>eya</i> ayi poogumo? | |
| 6. | idu řaat <i>r</i> ikkyu č <i>ii</i> tt <i>eya</i> ayi | Will this go bad by evening? |
| | poogumo? | |
| 7. | veer ořu | another |

veer oṅṅa kaseeṅa koNDu
vaṅu.

Bring another chair.

veer oṅṅa pleettu koNDu vaṅu.

Bring another plate.

DRILL 2: TRANSFORMATION

Change the two phrases into one sentence using /ennu/ and translate.

1. niṅṅaLe ariyilla.
addeeham paraṅṅu.

(Question: Why is it /niṅṅaLe/?)

2. ṅaamande kayyil ṅuubeyuNDu.
toonunnu.
3. ṅaamande kayyil ṅuubeyuNDu.
vijaaṅiĉĉu.
4. kuTTi purattu pooyi.
ariyaamo?
5. DaakTar agatt' uNDu.
ariyaamo.

DRILL 3: CONVERSATION ("Small Talk")

pudiya vaakkugaL

farNiĉĉar

furniture

eṅṅine

how

eṅṅineyuNDu?

How is it?; How do you like
it?

koLLaam

good; nice

kuuDe

together

| | |
|-----------------------------------|---|
| ellaam kuuDe (ellaṅ kuuDe) | all together |
| iṛu | two (adjective) |
| iṛannuuru | two hundred |
| ellaavaṛum | everybody |
| kuuDe | with (post position; takes possessive case) |
| ende kuuDe vaṛu (ende 'uuDevaṛu). | Come with me. |
| kaaṅṅiky-; kaaṅṅičču | to show; showed |
| kaaṅṅičču taṛaam | (I)'ll show you |

Scene: A guest is sitting with his host in the front room, making small talk before dinner.

Guest: ii farṅṅiččar ellaam puḍiyad' aaNo?

Host: ade. eṅṅineyuNDu?

Guest: koLLaam. nannaayiṛikkyunnu. ellaṅ kuuD' endu vileyaayi?

Host: iṛannuuru ṛuubeyaayi.

(The Host's wife appears)

Wife: aahaṛaṅ kaṅṅikyaan neṛam aayi. ellaavaṛum vaṛu.

Guest: enikkyu kai onnu 'aRugaNam.

Host: ende 'uuDe vaṛu. ṅaan kaaṅṅičču taṛaam.

Note: /nannaayiṛikkyunnu/ "It's good" is the present tense form of /nannaayiṛunnu/ "It was good."

DRILL 4: RESPONSE

Give *positive* answers to the questions and translate the question. Remember that Malayalam uses the positive form of the verb rather than a single word like "yes" as we do in English. Books should be closed, as usual, to give you a chance to practice oral comprehension.

Teacher: niṅṅaL čemmiṅ kaNDo?

Student: kaNDu
Did you see "Chemmiin"?

Teacher: siida innu řaatri paaDumo?

Student: paaDum
Will Sita sing tonight?

1. ammeyum aččanum aašupatriyil poo'iyō?
2. saar' innu klaassil vanno?
3. niṅṅaL bhaary'e aDiččo?
4. ni paDikkyaan tuDaṅṅiyō?
5. ii kuññu naDakkaan tuDaṅṅiyō?
6. kaappikkyu pan'saařa veeN'o?
7. kattu kiTTiyō?
8. enne ariyille?
9. idil upp' iTTo?
10. iŠTam aayiyo?
11. id' aččanded' aaNo?
12. naaLe paarTTiyuND' ennu liileyooDu parañño?
13. saar' agatt' uNDō?

DRILL 5: RESPONSE

Give *negative* answers to the questions of Drill 4 and translate the questions.

Example: Teacher: niṅṅaL čemmiṅ kaNDō?

Student: kaNDilla. (or) illa.
Did you see "Chemiin"?

Teacher: siida innu řaatri paaDumo?

Student: paaDilla. (or) illa.
Will Sita sing tonight?

DRILL 6: TRANSLATION

1. This has all gone bad, throw it out.
2. Will this go bad?
3. Will the milk go bad by tomorrow?
4. Bring another chair.
5. Make and bring three more omlettes.
6. Will this go bad by day after tomorrow?
7. Throw this outside.
8. Throw the left overs outside.
9. I told the servant to throw it outside.
10. Shall I throw this out?
11. The servant asked if she should throw it out.
12. She asked me if she should throw it out.
13. (I) threw it outside.
14. She said she threw it out.
15. She told me she threw it out.

Grammar Note: Adjectives from Nouns /uLLa; uLLadu/

/uLLa/ which literally means "having" can be added to many nouns to turn them into adjectives. */pokkam/*, for example, means "height," while */pokkam uLLa/* means "having height" or "tall." */pokkam uLLa kuuTTugaafan/* means "the tall friend" while */pokkam uLLa meeša/* means "a high table."

You have already learned one example of this structure; */adu prayaasam uLLa bhaašayaaNu/*.

/uLLa/ can also be added to the infinitive of the verb */-aan/* to form an adjective. For example, */kuDikkyaan uLLa veLLam/* "drin'ing water."

Like the adjectives you learned earlier (p. 83) you can form an

adjectival noun from /uLLa/ by adding /-du/ "thing, one." Thus you can say /aa bhaaša prayaasam uLLad' aaNu/ "That language is a difficult one" as well as /adu prayaasam uLLa bhaašeyaaNu/ "That is a difficult language."

DRILL 7: REPETITION BUILD-UP

- | | | |
|----|---|--------------------------------------|
| 1. | prayaasam | difficulty |
| | prayaasam uLLa | difficult (adj.) |
| | malayaaLam prayaasam uLLa bhaašeyaa(Nu). | Malayalam is a difficult language |
| 2. | eLuppam uLLa | easy |
| | malayaaLam eLuppam uLLa bhaašeyaa(Nu). | Malayalam is an easy lan- guage. |
| 3. | eLuppam uLLadu | easy one |
| | ii bhaaš' eLuppam uLLad' aaNu. | This language is an easy one. |
| 4. | eñivü | hot taste |
| | eñiv' uLLa kari | hot curry |
| | eñiv' uLLa kari veeNDa. | (I) don't want hot curry. |
| | eñiv' uLLa kari iŠTam alla. | (I) don't like hot curry. |
| 5. | maduřam | sweetness |
| | maduřam uLLa biskettu | sweet biscuit |
| | maduřam uLLa biskett' uNDo? | Do you have sweet biscuits? |
| 6. | řasam | taste |
| | řasam uLLad' aaNu. | (These) are tasty ones. |
| | tinnaan | to eat |
| | dooša tinnaan nalla řasam uLLad' aa(Nu). | Doshas are nice and tasty to eat. |

| | | |
|-----|---|---|
| 7. | uppu | salt |
| | uppu fasam uLLa | salty |
| | iviDe uppu fasam uLLa bisketta kiTTumo? | Can (I) get salty biscuits here? |
| 8. | fasam | interest |
| | fasam uLLad' aa(Nu). | (It)'s interesting. |
| | ii pustagam vaayikkyaan nalla fasam uLLad' aa(Nu). | This book is very interesting to read. |
| 9. | vritti | cleanness; neatness |
| | vrittiyuLLa viiDu | a clean house; a neat house |
| | vrittiyuLLa viiD' aaN' ida. | This is a neat house. |
| | nalla vrittiyuLLa viiD' aaN' ida. | This is a nice neat house. |
| 10. | vrittiyuLLad' aa(Nu). | (It)'s a clean one. |
| | ii viiDu nalla vrittiyuLLad' aa(Nu). | This house is nice and clean; This house is a nice clean one. |

DRILL 8: CONVERSATION ("At the Brahmin Restaurant")

pudiya vaakkugaL

| | |
|----------------|---|
| braamaN | Brahmin |
| aaL | person; people |
| kayer-; kayeri | to go into; to enter; to climb |
| onnum veeNDa. | (I) don't want anything. |
| laDu | ladu; an Indian sweet about the size and shape of a golf ball |
| sameyam poo'i | It's gotten late; literally, time is gone. |

Scene: A saayppu and a Malayali have just met. The Malayali invites his new friend for coffee.

Malayali: nama'kk' oṟu kaappi 'uDikkyam. vaṟu.

saayppu: puṣ.

Malayali: ii braamaN aaL hooTTalil kayeraam. ida nalla vrittiyuLLad' aaNu.

(They enter and find a table.)

Malayali: kaRikkyaan endu veeNam?

saayppu: vaLaṟ' eṟiv' uLLad' onum veeNDa.

Malayali: (to the boy) saarin' oṟu laDu koDukku. enikkyu dooṣa maḍi.

saayppu: laDu tinnaan ṟasam uLLad' aaNo?

Malayali: ade. nalla maḍuṟam uLLad' aa(Nu).

saayppu: niṟṟa'kk' end' aa' jooli?

Malayali: ṟaan mekkaanikk' aaNu.

saayppu: prayaasam uLLa jooliyaaN' alle?

Malayali: ade, koračču prayaasam uNDu. 'saayppinde jooliyend' aa'?

saayppu: ṟaan tiiččar aaNu.

Malayali: ad' eLuppam uLLa jooli aaN' allo.

saayppu: eeyu, adu ṟeṟiyalla. ellaa joolikkyum adinde prayaasaṟṟaL uNDu.

Malayali: adu ṟeṟiyaa'.

saayppu: samayam pooyi. nama'kku poogaam.

Malayali: oo.

*pudiya vaakkugaL*Nouns

| | |
|------------|------------------|
| veLi | outside |
| baakki | rest; left overs |
| farNiččar | furniture |
| ellaavařum | everybody |
| eřivu | hot taste |
| maduřam | sweetness |
| řasam | taste; interest |
| vritti | cleanness |
| braamaN | Brahman |
| aaL | person; people |
| laDu | a sweet |

Adjective

| | |
|-------------------------|-----|
| okku (follows the noun) | all |
|-------------------------|-----|

Verbs

| | |
|-------------------------------|--------------------------------|
| kaLay-; kaLaññu | to throw |
| kaaNikky-; kaaNičču | to show |
| kayer-; kayeri [keer-; keeri] | to climb; to enter; to go into |

Post Positions

| | |
|----------------------------------|---------------------|
| kuuDe (no case ending) | together |
| -kuuDe (takes possessive ending) | with; together with |

Expressions

| | |
|---------------|--|
| eñņineyuNDu? | How is it? How do you like it? |
| kollaam | good; nice |
| onnum veeNDa | (I, He, etc.) don't/doesn't want anything. |
| samayam pooyi | It's gotten late. |

Grammar Words

| | |
|------|--------|
| uLLa | having |
|------|--------|

iuniT anjə

paaDam muunnə

DRILL 1: REVIEW

Review "What's It Made With?" p. 231.

DRILL 2: TRANSLATION

1. This is the first time I've seen this.
 2. This is the first time I've heard this.
 3. This is the first time I've eaten this.
 4. This is the first time I've done this.
 5. This is the first time I've eaten doosha.
 6. This is the first time I've drunk this.
 7. This is the first time I've drunk toddy (/kaLLə/).
-

DRILL 3: REPETITION BUILD-UP

- | | | |
|----|--------------------------|--------------------------|
| 1. | kay | hand, arm |
| | kayyuLLa kaseeṣa | arm chair |
| | saayppin' aa kayyuLLa | Bring that arm chair for |
| | kaseeṣa koNDa vaṣu. | the saypa. |
| 2. | kaal | leg, foot |
| | muunnə kaa' uLLa meeṣa | three-legged table |
| | enikkyu muunnə kaal uLLa | I want a three-legged |
| | meeṣa veeNam. | table. |
| 3. | vaNNam | thick; fat |
| | vaNNam uLLa kuTTi | fat child; pudgy child |

| | |
|--|--|
| <u>n</u> alla vaNNam uLLa kuTTiyaaN' avan. | He's a nice pudgy child. |
| aa kuTTi <u>n</u> alla vaNNam uLLa <u>d</u> ' aa(Nu). | That child's a nice pudgy one. |
| 4. <u>k</u> atti | knife |
| mur <u>č</u> či | sharpness |
| mur <u>č</u> čiyuLLa <u>k</u> atti | sharp knife |
| eDukku | take; get |
| aa mur <u>č</u> čiyuLLa <u>k</u> atti <u>onn</u> ' eDukku. | Would you please get (me) that sharp knife. |
| 5. eDutt <u>u</u> | took; got |
| eDutt <u>a</u> ta <u>ř</u> u | take (get) and give; get for me |
| (NS) eDutt' <u>a</u> řu | |
| aa mur <u>č</u> čiyuLLa <u>k</u> atti eDutt' <u>a</u> řu. | Please get me that sharp knife. |
| <u>n</u> alla mur <u>č</u> čiyuLLa <u>k</u> atti | good sharp knife |
| aa <u>n</u> alla mur <u>č</u> čiyuLLa <u>k</u> atti eDutt' <u>a</u> řu. | Please get me that good sharp knife. |

DRILL 4: CONVERSATION ("Sibling Problems")

pudiya vaakkugaL

| | |
|-----------------------|--|
| a <u>č</u> ča | Vocative case of /a <u>č</u> čan/. Used when calling or ad- dressing father. |
| pokkam | height |
| pokkam uLLa kaseeřa | high chair |
| řaaja | Vocative case of /řaajan/. |
| kura <u>ñ</u> ņa | lessened |
| (NS) kora <u>ñ</u> ņa | |

pokkaṅ korañña kaseeṛa

less high chair; regular
size chair

eNNam

number

oṛ' eNNam uNDu.

There's only one.

Scene: Tea time. A young family (mother, father and two young sons, řaajan and the baby, baabu) is sitting down to tea. As you can see, řaajan has some sibling problems.

baabu: ačča, pokkam uLLa kaseeṛa čeeTTan eDuttu.

aččan: řaaja, ni aa pokkaṅ korañña kaseeṛeyil iṛikkyu.

řaajan: adil baabu iṛikkyum.

aččan: baabu čeriyā kuTTiyalle? adil ni iṛikkyu.

(Raajan poutingly takes the regular, ordinary chair. Amma serves tea and biscuits [cookies].)

řaajan: ii uppā řasam uLLa biskett' enikkyā veeNDa. maḍuṛam uLLa biskett' ille?

amma: maḍuṛam uLLa biskett' oṛ' eNNam uNDu. adu baabu'nu veeNam. (baabuvinu)

řaajan: baabu'nu koDukkeṛudu. enikkyā veeNam.

amma: baabu čeriyā kuTTiyalle. inn' avanā koDukkaam. ninakku naale taṛaam.

řaajan: (stomping out in anger) aččanum ammekkyum iṢTam baabuvineyaa(Nu). enne iṢTam illa.

Notes:

1. Notice that the parents invariably use /ni/ to address the children.
2. Notice the use of /koDukk-/du and /taṛ-/.

/baabu'nu koDukkeṛudu./

/inn' avanā koDukkaam./

/ninakku naale taṛaam./

What case do the objects of /koDukk-/du and /taṛ-/ take?

3. /adil baabu iŕikkyum/

Notice the use of /-um/ here. This could be translated either as "Babu will sit in that one" or "Babu can sit in that one."

4. /enne iŕTam illa./

Rajan might have also said /ennooD' iŕTam illa/ with no change in meaning. That is what "Girlfriend" said in "The Woes of True Love," p. 202. In other words, the object of /iŕTam/ can be either in the accusative or addressive case.

Notice it is in the accusative in /aččanum ammekkyum iŕTam baabuvine aa(Na)./

5. Why is /amma/ in the dative case in the sentence above?

Grammar Note: "anything," "nothing"; /onnum/ plus negative verb

/onnum/ used in conjunction with the negative form of a verb gives the meaning "nothing," or "anything." You've already learned /onnum veenDa/.

DRILL 5: REPETITION BUILD-UP

Note: Be sure to make good double dental /-nn-/ in /onnum/.

- | | | |
|----|---------------------------------|----------------------------------|
| 1. | paDippičču | taught |
| | onnum paDippiččilla. | (I, He) didn't teach anything. |
| | saar' inn' onnum paDippiččilla. | Sir didn't teach anything today. |
| 2. | onnum parayilla. | (I, He) didn't say anything. |
| | ñaan onnum parayilla. | I didn't say anything. |
| 3. | onnum eDukkeřuđu. | Don't take anything. |
| | iviDe'nn' onnum eDukkeřuđu. | Don't take anything from here. |

4. onnum ariyilla. (I, He) doesn't know anything.
 ñaṅṅa'De veelakkaafikky'
onnum ariyilla. Our maidservant doesn't know
 anything.
5. saadaNam thing
 saadaNaṅṅaL things
 saadaNaṅṅaL onnum illa. There isn't anything.
 kaDa shop
 aa kaDeyil saadaNaṅṅaL There isn't anything in that
onnum illa. shop.
6. onnum uNDaakkeṇu. Don't make anything.
 aahaafam onnum uNDaakkeṇu. Don't make any food.
 naaLe faavile aahaafam onnum Don't make any food tomor-
 uNDaakkeṇu. row morning.
7. onnum veeNDa. (I) don't want anything.
8. ende kayyil onnum illa. (I) don't have anything.
9. pattunnilla it's impossible
 enikky' onnuṅ keeLkaan It's impossible for me to hear
 pattunnilla. anything. (or) I can't hear
 anything.

DRILL 6: REVIEW

Review "At the Brahmin Hotel," pp. 261-262.

DRILL 7: SUBSTITUTION

Take the sentence /ii braamaN aaL hoTTalil keeraam/ "Let's go into
 this Brahmin hotel." Substitute other items for /ii braamaN aaL hooTTal/.
 Make any changes necessary and translate.

Teacher: taaksi

Student: taaksiyil keeraam.
Let's get into the taxi.

Keep your books closed.

taaksi

ende viiDu

šaandayuDe muri

erNaguLam treen

ii keTTiDam

řikša

DRILL 8: TRANSLATION

What do you want to eat?

I don't want anything.

I don't want anything too hot (spicy).

I don't want anything sweet.

I don't want anything salty.

DRILL 9: TRANSLATION

Give the man (Sir) a ladu.

Give the man a doosha.

Give me a doosha.

Give the westerner one cold coffee.

Give me one cold coffee.

DRILL 10: TRANSLATION

What do you want to drink?

I don't want anything.

What did you say?

I didn't say anything.

What food shall I make?

Don't make anything (food).

What did he say?

I can't hear anything.

*pudiya vaakkugaL*Nouns

| | |
|-------------------|----------------|
| kaal | leg; foot |
| vaNNam | thickness; fat |
| katt <u>i</u> | knife |
| murčči | sharpness |
| pokkam | height |
| eNNam | number |
| saada <u>N</u> am | thing |
| taaksi | taxi |
| řikša | ricksha |

Adjective

| | |
|----------------------|---------------|
| kurañña (NS) korañña | less, smaller |
|----------------------|---------------|

Verb

| | |
|----------------|-----------------|
| eDukk-; eDuttu | to take; to get |
|----------------|-----------------|

Expressions

| | |
|---------------------------|-------------------|
| oř' eNNam uNDu | There's only one. |
| onnum . . . negative verb | anything; nothing |

iuNiT anjə

paaDam naalə

Grammar Note: "Nobody" /aañu...um/ plus negative verb

/aañum/ used in conjunction with the negative form of a verb means "nobody." Quite often a case ending is added to /aañu/ before the /-um/. Thus you might hear /aarkkum/ (dative); /aañindeyum/ (possessive); /aareyum/ (accusative); /aarooDum/ (addressive), etc.

DRILL 1: REPETITION BUILD-UP

- | | | |
|------|---|--|
| 1. | iviDe aañum <u>vannilla</u> . | Nobody came here. |
| 2. | ii viiTTil aañum illa. | There's nobody in this house (at home). |
| 3. | enne sahaaykkyaan aañum illa. | There's nobody to help me. |
| 4. | kaaryam aniyattiyoo <u>Du</u> ii kaaryam aniyattiyoo <u>Du</u> parayef <u>udu</u> . aarooDum ii kaaryam aañooDum parayef <u>udu</u> . | reason; matter Sis (addressive) Don't tell Sis this (matter). anyone (addressive) Don't tell anyone about this. |
| 5. | si <u>ida</u> ennoo <u>Du</u> samsaañikkyilla. si <u>ida</u> aañooDum samsaañikkyilla. | Sita won't talk to me. Sita won't talk to anybody. |
| 6. | vargiissine ñaan vargiissine kaNDilla. aañeyum ñaan aañeyum kaNDilla. | Vargiis (accusative) I didn't see Vargiis. anybody (accusative) I didn't see anybody. |
| (NS) | ñaan aañeyu <u>ḡ</u> kaNDilla. | |

DRILL 3: SUBSTITUTION

Substitute /aañum/ or /aar...um/ for the italicized word and translate.

Teacher: meniññaannu *caakko* vannilla.

Student: meniññaann' *aañum* vannilla.
Nobody came the day before yesterday.

Teacher: ñaan *saarine* kaNDilla.

Student: ñaan *aañeyum* kaNDilla.
I didn't see anybody.

1. enikkyu *raajanooD'* iŠTam illa.
2. *raajanu* ennooD' iŠTam illa.
3. *liilaykky'* ennooD' iŠTam alla.
4. liilaykky' *ennooD'* iŠTam illa.
5. ñaan *šaandeyuDe* paDam eDuttilla.
6. *raamande* paDam eDukkillā, avan.
7. raamande paDam *avan* eDukkillā.

Grammar Note: More Adjectives from Nouns /illaatta; kurañña/

You have learned to make adjectives from nouns by adding /uLLa/ or /uLLadu/ "having"; (/pokkam uLLa kuuTTugaañan/ "the tall friend"). It's also possible to make adjectives from nouns by adding other words. /illaatta/ literally means "without" so that a /pokkam illaatta kuuTTugaañan/ is a "short friend." /kurañña/ (pronounced [korañña] at normal speed) means "less" so that a /pookkam korañña kuuTTugaañan/ is a "friend who isn't very tall," while a /vila kurañña kaamra/ is an "inexpensive camera."

It is possible to generate many new meanings by combining these words (/uLLa; illaatta; korañña/) with words you already know. You will find them very useful.

DRILL 4: REPETITION BUILD-UP

- | | | |
|------|--|---|
| 1. | pokkam korañña kaseeḥa <u>ni</u> aa pokkaṅ korañña kaseeḥeyil iḥikkyu. | low chair You sit in that low chair. |
| 2. | pokkam uLLa kaseeḥa pokkam uLLa kaseeḥa čeeTTan eDuttu. | high chair Chetan took the high chair. |
| 3. | aaL pokkam kurañña aaL | person (male) short man |
| (NS) | ᵒᵒN pokkaṅ koraññ' aaL aa(Nu). | John is a short man (person). |
| 4. | pokkam uLLayaaL ḥaaman pokkam uLL' aaL aa(Nu). | tall man Raman is a tall man. |
| 5. | illaatta maduḥam illaatta kaappi maduḥam illaatta kaappi ma <u>di</u> . | without unsweetened coffee I'd like unsweetened coffee. |
| 6. | maduḥam kurañña kaappi maduḥaṅ korañña kaappi ma <u>di</u> . | somewhat sweetened coffee; coffee with a little sugar I'd like coffee with a little sugar. |
| 7. | ma <u>ci</u> ḥam uLLa kaappi maduḥam uLLa kaappi ma <u>di</u> . | sweetness having coffee; sweetened coffee. I'd like coffee with sugar. |
| 8. | maRa maReyillaatta <u>divasam</u> maReyillaatta <u>divasam</u> aaN' <u>inna</u> . | rain a rainless day It's not raining today. |
| 9. | maRa kurañña <u>divasam</u> maRa korañña <u>divasam</u> aaN' <u>inna</u> . | a not so rainy day It's a not so rainy day today. (or) It's not raining too much today. |

- | | | |
|-----|---|--|
| 10. | maReyuLLa <u>divasam</u> maReyuLLa <u>divasam</u> aaN' <u>innu</u> . | a rainy day It's a rainy day today. |
| 11. | sugam sugam illaatta aaL sugam illaatt' aaL aaNu joorju. | good condition; health an unhealthy person George is quite sick. |
| 12. | sugam uLLa aaL (NS) sugam uLLeyaaL aaNu joorj. | a healthy person George is healthy. |
| 13. | sugam korañña kaseeḥa iḥikkyaan sugam korañña kaseeḥ' aaN' <u>idu</u> . | a chair that's in poor condition. This is an uncomfortable chair to sit in. |
| 14 | vila kurañña eračči (NS) vela koraññ' eracciyaaN' <u>idu</u> . | less expensive meat This meat is not so expensive |
| 15. | kuuDiya vila kuuDiya vela kuuDiya tuNiyaaN' <u>idu</u> . | increased expensive This is expensive cloth. |

DRILL 5: TRANSLATION

1. Give me some hot tea (heat having).
2. Yesterday was a rainy day.
3. I don't like unsweetened coffee.
4. This is an expensive sari.
5. This is an expensive watch.
6. Aren't there any sweet biscuits?
7. There's only one salty biscuit.
8. Give me the sweet biscuit.
9. You sit in that low chair.

10. This sari is an inexpensive one.
11. Yesterday it didn't rain.
12. This paavada is a very expensive one.

Vocabulary Note: /uDukk-; uDuttu/ and /iD-; iTTu/

Malayalam uses two verbs where English uses the single verb "to wear." /uDukk-; uDuttu/ is used with items of clothing that are wrapped, like /saañi, paavaaDa/ and /muNDu/. With other items of clothing, like /blausu, šarTTu, čeruppu/ ("blouse, skirt, sandals") the verb /iD-; iTTu/ "to put" is used with the meaning "wear."

/innu řaaman muND' aaN' uDukkunnadu/

"Raman is wearing a mundu today."

/innale paant' aaN' iTTadu/

"Yesterday he wore pants."

DRILL 6: REPETITION BUILD-UP

- | | | |
|----|---|--|
| 1. | uDukkan saañi uDukkan eLuppam aaNo? muNDu | to wear; to put on (to wrap) Is it easy to wrap a sari? a wrap around skirt-like affair worn by both men and women. |
| | muND' uDukkan eLuppam aaNo? | Is it easy to wrap a munda? |
| 2. | uDukkan saañi uDukkan iŠTam aaNo? muND' uDukkan iŠTam aaNo? | to wear Do you like to wear saris? Do you like to wear mundus? |
| 3. | <u>daava</u> Ni paavaaDayum <u>daava</u> Niyum peñkuTTigaL paavaaDeyun daavaNiyum aaN' iDunnadu. | half sari paavada and half-sari Girls wear paavada and half sari. |

4. stri woman
striigaL women
striigaL blaus' aaN' iDunnadu. Women wear blouses.
5. čaTTa style of blouse worn by Malayali Christian women
kristtyaani Christian
kristtyaani striigaL čaTTeyaaN' iDunnadu. Christian women wear chattas.
6. puřuřan man
puřuřanmaar men
paantum řarTTum pants and shirts
ameřikkeyl puřuřanmaar In America the men wear pants
paantum řarTTum iDunnu. and shirts.
7. keefaLattile of Kerala
keefaLattile puřuřanmaar The men of Kerala usually
saadaaraNa muND' aaN' wear mundu.
uDukkunnadu.
8. praayam age
praayaᅇ korañña striigaL young women
praayaᅇ korañña striigaL Young women wear saris.
saařiyaaN' uDukkunnadu.
9. praayam kuuDiya striigaL old women
praayaᅇ kuuDiya striigaL saařiyo Older women wear saris or
muND'o uDukkum. mundu.

DRILL 7: ADDITIVE

Complete the sentence with either /uDukkunnadu/ or /iDunnadu/, whichever is correct, and then repeat the entire sentence.

Teacher: puřuřanmaar řarT' aaN' _____

Student: iDunnadu. puřuřanmaar řarT' aaN' iDunnadu.

Teacher: puřuřanmaar muND' aaN' _____

Student: uDukkunnadu. puřuřanmaar muND' aaN' uDukkunnadu.

1. striigaL muND' aaN' _____.
2. praayan kuuDiya striigaL muND' aaN' _____.
3. kristyaani striigaL řaTTeyaaN' _____.
4. peřkuTTigaL paavaaDeyaaN' _____.
5. puřuřanmaar řarT' aaN' _____.
6. puřuřanmaar paant' aaN' _____.
7. ellaa striigaLum blaus' aaN' _____.
8. řaanda paavaaDeyun daavaNiyum aaN' _____.
9. praayan korańńa striigaL saařiyaaN' _____.

DRILL 8: TRANSLATION

1. He didn't say anything.
2. That old man didn't say anything.
3. Babu won't talk to anybody.
4. That old woman won't talk to anybody.
5. Nobody came.
6. I didn't see you at the beach.
7. I didn't see anybody at the beach.

DRILL 9: CONVERSATION

Malayali: muND' uDukkan ariyaamo?

American: ariyilla (or) illa.

Malayali: ennaal řaan paDippičču tařaam.

DRILL 10: TRANSLATION

1. I'll teach you how to put on a mundu.
 2. Do you know how to wrap a sari?
 3. I don't know how to wrap a sari.
 4. Will you please teach me how to put on a sari?
 5. Will you teach my friend how to wrap a mundu?
 6. I'll teach him how to put on a mundu.
-

Suggestion: Stage a fashion show demonstrating Kerala clothing, jewelry, etc. Your teachers will have many items in their personal wardrobes. With a little imagination you can probably make facsimiles of other items (a Malabar hat, for example). The script should be in Malayalam, of course.

*pudiya vaakkugaL*Nouns

| | |
|---------------------|---|
| kaaryam | reason; matter |
| paDam | picture |
| meniñña <u>annu</u> | the day before yesterday |
| filim | film |
| aaL | person; man |
| ma <u>du</u> fam | sweetness |
| maRa | rain |
| sugam | health; comfort |
| muNDu | a wrap around skirt worn by both men and women |
| paant | pants |
| blausu | blouse |
| šarTTu | shirt |
| čeruppu | sandals |
| <u>da</u> avaNi | half-sari |
| strii (gaL) | woman (women) |
| čaTTa | blouse worn by Christian women |
| puñuŠan (maañ) | man (men) |
| praayam | age |

Adjectives

| | |
|----------------------|---------------------|
| illa <u>atta</u> | without; not having |
| kuuD <u>iya</u> | increased |
| kristt <u>ya</u> ani | Christian |

Verbs

| | |
|------------------------|--------------------|
| uDukk-; uD <u>uttu</u> | to put on; to wear |
| iD-; iT <u>Tu</u> | to put on; to wear |

Question Word

ennu?

when?; which day?

Grammar Words

aar...um plus negative verb

nobody

-ile

of

iuNiT anju

paaDam anju

*Vocabulary Note: /iTT' iřikky-; iTT' iřunnu/ and
/uDutt' iřikky-; uDutt' iřunnu/*

The verbs /iD-; iTTu/ and /uDukk-; uDuttu/ very often combine with /iřikky-; iřunnu/ "to sit," or "to be." The meaning of the combined verb is still "to wear" or "to put on."

DRILL 1: REPETITION BUILD-UP

- | | | |
|----|---|--|
| 1. | uDutt' iřikkyunnu řaaman muND' uDutt' iřikkyunnu. | is wearing Raman is wearing a mundu. |
| 2. | uDutt' iřunnu innale paant uDutt' iřunnu. | was wearing; wore Yesterday he wore pants. |
| 3. | iTT' iřikkyunnu aa saayppu niila řarT' iTT' iřikkyunnu. | is wearing That westerner is wearing a blue shirt. |
| 4. | iTT' iřunnu. innale veLLa řarT' iTT' iřunnu. | was wearing; wore Yesterday he wore a white shirt. |
-

DRILL 2: REPETITION

1. keeřaLattile striigaL muND' aaN' uDutt' iřikkyunnu.
2. keeřaLattile kristtyaani striigaL řaTTa iTT' iřikkyunnu.
3. keeřaLattile peřkuTTigaL paavaaDa uDutt' iřikkyunnu.
4. ameřikk'yile peřkuTTigaL paavaaDa uDutt' iřikkyilla.

5. keeṛaLattile puṛuṢanmaar ṣarT' iTT' iṛikkyunnu.
 6. ameṛikk'yile puṛuṢanmaarum ṣarT' iTT' iṛikkyunnu.

Grammar Note: Past and Present Verbal Adjectives /-a/

Adjectives are very easily formed from verbs by adding /-a/ to the present or past tense of the verb. The "verbal adjective" thus formed always comes *before* the noun it modifies. However, "verbal adjectives" often have to be translated into English by a phrase coming after the noun.

/aa parayunna strii/

"That woman who is talking"
 ("That talking woman")

/ennooDu paraṅṅa strii/

"That woman who was talking
 to me..."

/nammaL kaaNunna sinama/

"The movie (that) we are
 watching..."

/innale kaNDa paDam/

"The movie (that) we saw
 yesterday..."

DRILL 3: REPETITION BUILD-UP

- | | | |
|----|--|--|
| 1. | saaru malayaaLam paDippikkyun <u>nu</u> . | Sir teaches Malayalam. |
| | malayaaLam paDippikkyun <u>na</u> saaru | the sir who teaches Mal- ayalam |
| | malayaaLam paDippikkyun <u>na</u> saar' iviDe vaṛun <u>nu</u> . | The Malayalam teacher is coming. |
| 2. | saaru malayaaLam paDippi <u>č</u> ču. | Sir taught Malayalam. |
| | malayaaLam paDippi <u>č</u> ča saaru | the sir who taught Malayalam |
| | malayaaLam paDippi <u>č</u> ča saarinu eNba <u>du</u> vayass' uNDu. | The teacher who used to teach Malayalam is eighty years old. |

3. mařam tree
teᅅᅅu coconut tree
 aviDe kaaNunna mařam teᅅᅅ' The tree you see over there is
 aaNu. a coconut tree.
 kamugu betel nut tree
 iviDe kaaNunna mařam kamug' The tree you see here is a
 aaNu. betel nut tree.
4. saafi uDutt' iřikkyunna peᅅkuTTi the girl who is wearing a sari
 saafi uDutt' iřikkyunna peᅅkuTTi The girl who is wearing a sari
 aniyattiyaaNu. is my younger sister.
5. maala necklace
 maala iTT' iřunna peᅅkuTTi The girl who was wearing a
nalla kuuTTuᅅaařiyaa(Nu). necklace is a good friend.
6. nikkunnu is standing
 (NS) ni'kkunnu
 aččan aviDe ni'kkunnu. Father is standing over there.
 aviDe ni'kkunnayaaL aaN' The man standing over there
 aččan. is my father.
7. aččan viiDinde puragil ni'kkunnu. Father is standing behind the
 house.
 viiDinde puragil ni'kkunnayaaL The man who is standing be-
 aččan aa(Nu). hind the house is father.
8. ammumma grandmother
ninnu stood
 ammumma viiDinde mumbil Grandma was standing in
ninnu. front of the house.
 viiDinde mumbil ninnu The woman who was standing
 striiyaaN' ammumma. in front of the house is
 Grandma.

DRILL 4: TRANSLATION

1. lakṣmi paaDiya paaTTu...
 2. ñaan parayunna kaaryam...
 3. aviDe iḥunnayaaL...
 4. muND' uDutt' iḥikkyunna saayppu...
 5. paavaDa iTT' iḥunna maadaamma...
 6. ii vaḥunnayaaL...
 7. ayaaL parañña kaaryam...
 8. niḥḥaL paaDunna paaTTu...
 9. ammuamma vaayiĉĉa paḥram...
-

DRILL 5: TRANSFORMATION

Change the present verbal adjectives of Drill 3 above to past verbal adjectives and vice versa.

Teacher: ñaan parayunna kaaryam...

Student: ñaan parañña kaaryam...

Teacher: lakṣmi paaDiya paaTTu...

Student: lakṣmi paaDunna paaTTu...

DRILL 6: ADDITIVE

Complete the phrases of Drill 3 above sensibly.

Teacher: lakṣmi paaDiya paaTTu...

Student: lakṣmi paaDiya paaTTu nannaayiḥunnu.

Books should be closed, of course.

DRILL 7: TRANSLATION

1. Will you take my picture?
 2. Will you take aniyān's picture?
 3. Will you take our picture? (Be sure to use the right "our.")
 4. I took your picture yesterday.
 5. I took Raman's picture day before yesterday.
 6. I took four pictures of aniyān just now.
 7. I just took two pictures of čeečči.
-

Note:

As you continue studying Malayalam after arriving in India, there will be times when you want to learn how to say a type of sentence that isn't taught in this introductory book. The following exercise is designed to show you how to go about figuring out a new sentence type.

DRILL 8: FIELD EXERCISE, Comparative Sentences

Let's say you want to learn how to make comparisons in Malayalam; things like "John is taller than Jack"; "Sugar is more expensive than wheat," etc.

First you will want to ask your native speaker of Malayalam (in this case, your teacher) to give you a translation of several sentences of this type. Choose sentences consisting entirely or mostly of words you already know so as not to unduly complicate the problem. As soon as you think you know how to say this type of sentence, make up some of your own and ask if they are correct.

Your problem isn't finished yet. The whole purpose of your figuring out how to say this type of sentence is so that you can say one when the occasion arises. To do this the structure must come naturally and

that takes practice. Choose eight or ten comparative sentences and practice saying them aloud until they come easily. Practice them again tomorrow and make up some more sentences. Most important, start using them in your everyday living. This is the same general procedure to use after arriving at your site. By using this method of figuring things out for yourself you can turn most anybody into a "teacher," your co-workers, neighborhood children, your /veelakkaañan/, etc.

Note to Teacher: Be careful not to "teach" this exercise. Let your students figure this problem out for themselves.

*pudiya vaakkugaL*Nounsmafam

tree

tenṅu

coconut tree

kamuṅu

betel nut tree

maala

necklace

ammuumma

grandmother

VerbsuDutt' ifikky-; uDutt' ifunu

to wear

iTT' ifikky-; iTT' ifunu

to wear

nilk-; ninu (ni'kk-)

to stand; to wait

iuNiT aaru
paaDam onnu

DRILL 1: FREE CONVERSATION—Field Exercise

Talk about what the teacher and various members of the class are wearing today and what they wore yesterday. Use this as an opportunity to learn the words for various colors and how to use these words in sentences. Don't use any English (except for words like "skirt, sweater" etc. for which there are no Malayalam equivalents). The word for "color" is /niram/ (pronounced [neram] at normal speed). (About 20 to 25 minutes should be allotted for this.)

DRILL 2: TRANSLATION

/kadiṛa šeṛiyaakk-; kadiṛa šeriyaaki/
"to make the bed(s)," "made the bed(s)"

1. Make the beds every morning.
 2. She made the beds this morning.
 3. What did you say?
 4. I said, "She made the beds this morning."
 5. Did she make the beds?
 6. Do you know if she made the beds?
 7. I asked if this would go bad by tomorrow.
 8. I'll ask if this will go bad by morning.
 9. I'll ask the maidservant if this will go bad by tomorrow.
-

DRILL 3: COMPREHENSION

Teacher will read the description of this picture several times at normal speed, pointing at the person or object he is reading about. Students should try to understand as much as they can by listening to and watching the teacher. Do not try to read along.

Later the teacher may read the passage again, slowing down for the more difficult parts.

ii kaaNunnadu keefaLattile oru kristtyan kuDumbattinde paDam aaNu.

paDattil avaruDe accan illa. valadu vasattu nilkkunna praayam kuuDiya striiyaaaNu amma.

ii kuDumbattil aru kuTTigaL uNDu. ammayuDe aDutta nilkkunna aaL aaNu muutta magan. ayaaLkka kayar faaktoriyl jooliyuNDu. mattu kuTTigaL ellaavarum paDikkyunnu.

peNkuTTigaLil oĩ' aaL saaĩ uDutt' iĩkkyunnu. saaĩ uDutt' iĩkkyunna peNkuTTiyuDe aDutta nilkkunnadu avaLuDe aniyattiyaaNu. avaL paavaaDayum daavaNiyum iTT' iĩkkyunnu. řaNDu peeřum blausum iTT' iĩkkyunnu. aniyattiyuDe kaRuttal maalayundu.

aaNkuTTigaL ellaam muND' uDutt' iĩkkyunnu. ammayum uDutt' iĩkkyunnadu muND' aaNu. iTT' iĩkkyunnadu řaTTayum.

aaLugaLuDe puragil kaaNunna mařam teŋŋ' aaNu. keeřaLattal ellaayiDattum teŋŋ' uNDu. teŋŋinde aDutta nilkkunna niiLam kuuDiya mařam aaNu kamuga.

DRILL 4: RESPONSE

Answer in Malayalam the following questions about the photo.

1. paDattal ařčan uNDu?
2. praayam kuuDiya strii aař' aaNu?
3. paDattal etra peeř' uNDu?
4. aaŋkuTTigaL end' aaN' uDutt' iĩkkyunnadu?
5. amma end' uDutt' iĩkkyunnu?

DRILL 5: TRANSLATION

Write out a translation of the passage under the picture.

pudiya vaakkugaL

ii kaaNunnadu

this that you are seeing;
what you see

kuDumbam

family

muutta magan

eldest son

kayar faaktari

coir factory

mattu

remaining; other

| | |
|----------------|-------------|
| faNDu . . . um | both |
| faNDu peeřum | both people |
| kaRum | neck |
| aaLugaL | people |
| iDam | place |
| <u>nii</u> Lam | length |

DRILL 6: REPETITION BUILD-UP

- ii kaaNunnadu
kuDumbam
kristtyan kuDumbattinde paDam
keefaLattile
keefaLattile ořu kristtyan
kuDumbattinde paDam
ii kaaNunnadu keefaLattile
ořu kristtyan kuDumbattinde
paDam aa(Nu).

what you see
family
picture of a Christian family
of Kerala
picture of a Kerala Christian
family
What you see is a picture of
a Kerala Christian family.
- keeTTadu
niřaL ippooL keeTTadu
piiliila
piiliila paaDiya sinama paaTTu
niřaL ippooL keeTTadu
piiliila paaDiya sinama
paaTT' aa(Nu).

what was heard
what you just heard
a famous Malayali "playback"
singer (sings in background
of movie)
a film song sung by Pilila
What you just heard is a
film song sung by Pilila.
- tinnunnadu
saadaařaNeyaayi řaavile
tinnunnadu
ameeřikkeyil saadaařaNeyaayi
tinnunnad' end' aa(Nu)?

what is eaten
that which is usually eaten in
the morning
In America what is usually
eaten in the morning?

4. aa paaDiyadu that one who sang
 aa paaDiyadu maadavande The one who sang is Madavan's
 čeeččiyaaNu. older sister.
5. ni'kkunnadu the one who is standing
 iviDattekkaařan a person of this place; a na-
 tive of this place
 aa ni'kkunnad' iviDattekkaařan That one who is standing is
 aa(Nu). a native of this place.
-

DRILL 7: READING

Practice reading Drill 3, pp. 291-292, aloud until you can do so easily. You might want to approach some of the sentences, especially the longer ones, like a *Repetition Build-up Drill*. Work at getting the correct intonation.

*pudiya vaakkugaL*Nouns

| | |
|----------------------|-------------------------|
| kaDakka | bedclothes |
| kuDumbam | family |
| magan | son |
| kayar faaktari | coir factory |
| kaRum | neck |
| aaLugaL | people |
| iDam | place |
| <u>nii</u> Lam | length |
| piiliila | Pilila; Mayalali singer |
| sinama paaTTu | film song |
| iviDattekkaañan (-i) | native of this place |

Adjectives

| | |
|-------------------------|------------------|
| kristtayan; kristtyaani | Christian |
| muutta | eldest |
| matte | other; remaining |
| faNDu . . . um | both |

Verb

| | |
|------------------------|--------------|
| šeñiyaakk-; šeñiyaakki | to make neat |
|------------------------|--------------|

iuNiT aaru
paaDam faNDu

Grammar Note: Perfective Ending /-iTTu/

You have already learned (p. 245) how a verbal adverb combines with a main verb to describe two actions, i.e. sentences like

/avaL tara tuuttu tuDaykkyaNam/

"She *should sweep and wash* the floors"

/nama'kku naale saaṅi pooyi vaayikkyaam/

"Let's *go buy* a sari tomorrow"

The perfective ending /-iTTu/ is added to the verbal adverb and emphasizes that *the first action is completed, finished (or perfected) before the second begins.*

/čaa'y' uNDaakkiyiTTu čandeyil poogaNam/

"Make the tea (first) and (then) go to market"

/tara tuuttu tuDaččiTTu čandeyil poogu/

"Sweep and wash the floors and *then* go to market"

The verbal adverb plus main verb structure (without /-iTTu/) also talks about two actions, one happening before the other. However it does not necessarily say that the first action is *finished* before the second begins.

DRILL 1: REPETITION BUILD-UP

- | | |
|--|-------------------------------------|
| paaTTu keeTTiTTu | after hearing the song |
| <u>nama'kku</u> paaTTu keeTTiTTu poogaam. | Let's go after hearing the song. |

2. paaDam vaayiččiTTu
muRuvan
paaDam muRuvan
vaayiččiTT' oraṅgi.
after studying the lesson
completely
After reading the whole lesson I went to sleep.
3. vann' iṅkiyu
jenal aDaččiTTu
joorju, aa jenal aDaččiTTu
vann' iṅkiyu.
come and sit
after closing the window
George, close the window,
then come and sit (here).
4. iTTiTTu
meešappuratt' iTTiTTu
paṭram meešappuratt'
iTTiTTu maDaṅgi
pooyi.
after putting (it)
after putting (it) on the table
I left the paper on the table
and came back.
5. paatram meešappurattu
veeččiTTu
paatram meešappurattu
veeččiTTu vaṅu.
after setting the bowl on the
table
Set the bowl on the table and
then come.
6. kyu
kyuvil ninniTTu
vaLaṅee neeṅam
kyuvil valaṅee neeṅam
ninniTT' aaNu, raaṅan
kiTTiyadu.
que
after standing in a que; after
waiting in line
a long time
After standing (waiting) in
line a long time (he) got
the ration (i.e. his quota
of rationed goods)
7. poo'yiTTu vaṅaam.
A common expression upon
leaving.

Cultural Note: It is inauspicious to talk about leaving, so people often say /poo'yiTTu vaṅaam/ emphasizing the intention to return.

DRILL 2: TRANSLATION

Pattern sentence: /nama'kk \bar{u} paaTT \bar{u} keeTTiTT \bar{u} poogaam/

This is often translated by Malayalis as "Let's go only after hearing the song." It could be translated a number of ways into colloquial English "Let's hear the song and *then* go"; "Let's hear the song before we go"; "Let's not go until we hear the song," etc., all stressing that the song is heard completely before they leave. The following sentences for translation will require a substitution for /paaTT \bar{u} keeTTiTT \bar{u} / of the pattern sentence.

1. Let's go after seeing the movie.
2. Let's eat dinner and then go.
3. Let's have coffee before we go.
4. Let's not go until we tell father.
5. Let's wash the dishes and then go.

DRILL 3: TRANSFORMATION

Make one sentence of the type /paaDam muRuvan vaayiĉĉiTT' uraᅇᅇu/ from the two given.

Teacher: paaDam muRuvan vaayikkyu.
pinne uraᅇᅇu.

Student: paaDam muRuvan vaayiĉĉiTT' uraᅇᅇu.

1. ni ammayooDu parayu.
pinne poogu.
2. paatram ellaam ũelfil veykkyu.
pinne vaᅇu.

3. pustagam meešappuratt' iDu.
pinne maarkettil poogu.
4. aa vaadil aDaykkyu.
pinne kuññine iviDe koNDu vañu.
5. kuuli čoodikkyaNam. (/kuuli/ "wages for a very temporary job")
pinne řikšayil kayaraNam.

DRILL 4: SUBSTITUTION TRANSFORMATION

Pattern sentence: /ñanṅaL ayaaLooDu samsaañiččiT' aaNu vařunnadu/

Substitute the following items for /ayaaL-/ of the pattern sentence,
adding the correct addressive case ending (/ -inooDu; -ooDu/)

Teacher: řaaman

Student: ñanṅaL řaamanooDu samsaañiččiT'
aaNu vařunnadu.

- | | |
|-------------|-------------------|
| 1. saaru | 5. řaadha (řaada) |
| 2. menoon | 6. čaakko |
| 3. vargiisu | 7. piLLa |
| 4. liila | |

DRILL 5: COMPREHENSION

Answer the questions about the photo, p. 291. You should be looking at the picture during this exercise, not at the questions. Your teacher may want to ask additional questions.

1. ii paDattil kaaNunna kuDumbam kristtyano hinduvo?
2. valadu vařattu ni'kkunna strii aař' aa(Nu)?
3. kuDumbattil etra kuTTigaL uNDu?

4. ammayuDe aDutta ni'kkunn' aaL aař' aaNu?
 5. paavaaDa iTT' ifikkyunna penkuTTi čeeččiyo aniyattiyo?
 6. niiLam kuuDiya mařam end' aa(Nu)?
 7. aaLugaLuDe puragil kaaNunna mařam end' aa(Nu)?
-

DRILL 6: FREE CONVERSATION

Describe in your own words the photo on p. 291.

DRILL 7: SUBSTITUTION TRANSFORMATION

Pattern Sentence: /řaan ayaaLe kaNDiTT' aaNu vařunnadu/

Substitute the following items for /ayaaL-/ of the pattern sentence, adding the correct accusative case ending (/ -ine; -e/).

Teacher: saaru

Student: řaan saarine kaNDiTT' aaNu vařunnadu.

- | | |
|------------|----------------|
| 1. avaL | 5. řaadha |
| 2. DaakTar | 6. baabu |
| 3. piLLa | 7. menoon |
| 4. čaakko | 8. kuuTTugaaři |
-

DRILL 8: CONVERSATION ("Foreigner's Luck, Part I")

pudiya vaakkugaL

tuuristtu bangLaavu

Tourist Bungalow (inexpensive gov. maintained hotels found in most towns)

peeDi

fear

aag-; aayi

to become; became

Scene: A foreigner is looking for the Tourist Bungalow. He approaches a /rikŠakkaaŋan/thinking such people know the city well.

Foreigner: tuuristtu baṅṅLaav' eviDeyaaNu?

rikŠakkaaŋan: ŋaan koNDu poogaam. rikŠayil keeru.

Foreigner: kuuliyendu taŋaNam?

rikŠakkaaŋan: anju ŋuuba madi.

Foreigner: anju ŋuubayo? keeTTiTTu peeDiyaagunnu.

(He goes off to inquire of someone else.)

Pronunciation Note: Long Vowels and Stress

Stress (or "accent") has quite a striking effect on vowels in English. What we think of as being the same vowel can have quite different sounds, depending on whether or not it is accented. Listen to the /o/ sound of "historical" (accented) and "nistory" (unaccented—or unstressed). Even the very same word can sound different under different conditions of stress. Listen to the /a/ of "can" in the two sentences: (1) Maybe you can't but I can" (accented). (2) "I can try to" (unaccented).

In Malayalam, the sound of *long vowels* (/aa; ii/ etc.) and vowels at the end of words does *not* change under different conditions of stress. (Sometimes the quality of *short* vowels does change when unaccented). Take care that your English speaker's habit of changing the quality of a vowel in unstressed position does not transfer to your pronunciation of Malayalam.

DRILL 9: PRONUNCIATION. "Long Vowels"

aahaaŋam

paavaaDa

aakkaaŠvaani

saambaar poDi (curry powder)

*pudiya vaakkugaL*Nouns

| | |
|---------------------|------------------------------|
| kyu | que |
| raašaṅ | rationed goods |
| kuuli | pay for a very temporary job |
| menoon | Menan, a Hindu name |
| faadha | Radha, a female name |
| piLLe | Pillai, a Hindu name |
| tuuristtu baṅgLaavu | Gov't maintained hotels |
| peeDi | fear |

Verb

| | |
|------------|-----------|
| aag-; aayi | to become |
|------------|-----------|

Adverb

| | |
|---------|------------|
| muRuvan | completely |
|---------|------------|

Grammar Word

| | |
|-------|--|
| -iTtu | perfective ending (added to verbal adverb) |
|-------|--|

VOCABULARY NOTE

/peeDi/ is a noun meaning "fear." There is a related verb /peeDikky-; peeDičču/ "to be afraid."

iuNiT aaru

paaDam muunnu

DRILL 1: CONVERSATION ("Foreigner's Luck, Part II")

pudiya vaakkugaL

| | |
|-----------------|------------------|
| enniTTu | then; after that |
| -eekkyu | toward |
| tiŕiy-; tiŕiññu | to turn; turned |
| čell-; čennu | to go; went |
| tiŕiññaal | if (you) turn |
| tiŕiyumpool | when (you) turn |

(Our foreigner approaches someone else for directions.)

Foreigner: tuuristtu baᅅLaav' iviDe aDutt' aaNo?

Malayali: ade.

Foreigner: eviDeyaaNu?

Malayali: ii vaRiy'e neeŕe poogaNam.

Foreigner: enniTTu?

Malayali: iDadu vašatteekkyu tiŕiyaNam. aviDe oŕu jaᅅsan kaNDiTTille?

Foreigner: uNDu.

Malayali: aviDe čenniTTu valadu vašatteekkyu tiŕiññaal madi.

Foreigner: valadu vašatteekkyu tiŕiññiTT' eᅅooTTu poogaNam?

Malayali: tiŕiyumpool kaNunna valiya keTTiDam aa(Nu) tuuristtu baᅅLaava.

Foreigner: ñaan poo'TTe.

Notes:

1. /ii vaRiy'e neeŕe poogaNam/

/vaRiy'e/ is a contracted form of /vaRiyil kuuDe/ which means

"along (this) road." Another intermediately contracted form is /vaRiyil'uuDe/.

2. /aviDe oŕu jaŋšan kaNDiTTille?/

/kaNDiTTille/ is the negative question form of /kaNDiTTuNDo?/ which means "have you ever seen?" (to be dealt with in Unit 6, Lesson 4). /kaNDiTTille/ thus means "You've seen that junction, haven't you?" The correct affirmative answer to a question with /uNDo?/ or /ille?/ is, of course, /uNDu/—or its equivalent /uuvu/.

3. /valadu vašatteekkyu tiññāal madi/

"You turn to the right and there you are" or "You turn to the right and that's it."

Very literally this would be "If you turn right it is enough." (/ -aal/ is added to the past tense of the verb and is often translated literally as "if.")

DRILL 2: REPETITION

1. ñaan parayunna kaŕyam uDane čeyyaNam.
2. niŋgaL paaDunna paaTTu yeedu sinimeyil uLLad' aaNu?
3. ii vaŕunn' aaL malayaaLam paDippikkyunna saar' aa(Nu).
4. niŋgaL vaayikkyunna patram yeed' aa(Nu)?
5. aviDe iŕikkyunn' aaL aaŕ' aaN' enn' ariyaamo?
6. muND' uDutt' iŕikkyunna saaypp' ameeŕikkan aa(Nu).
7. avan kiTTunna řuuba muRuvan čilavaakkunnu.
(/čilavaakk-; čilavaakki/ "to spend; spent")

DRILL 3: TRANSLATION

Books closed, Teacher will read sentences of Drill 2 above for students to translate. (Teacher may want to slip in a few additional sentences using verbal adjectives.)

DRILL 4: TRANSFORMATION

Books closed. Change the *present verbal adjectives* of Drill 2 above to *past verbal adjectives* and translate.

Teacher: *ñaan parayunna* kaṛyam uDane čeyyaNam.

Student: *ñaan parañña* kaṛyam uDane čeyyaNam.

You must do what I said immediately.

Vocabulary Note:

/-aal/ is added directly to the past tense root of the verb (*tiṛiñṇu*; *tiṛiñṇaal*/) and can often be translated, at least clumsily, by "if." The following sentences will give you a better feeling for its varied uses.

DRILL 5: REPETITION BUILD-UP

- | | | |
|----|---|---|
| 1. | valadu vaṣatteekkyu tiṛiyu. valadu vaṣatteekkyu tiṛiñṇaal maḍi. | Turn to the right. You turn right and there you are. |
| 2. | koLLaam niṅgaL naaLe vannaal koLLaam. | it's good If you come tomorrow it would be nice. |
| 3. | oṛu kaappi kuDiččaal koLLaam. | It is good if you drink some coffee. (or) Won't you have a cup of coffee? |

- | | | |
|-------|---|--|
| 4. | aa staappil <u>ninnaal</u> basu kiTTum. | If you stand at that stop you'll get a bus. |
| <hr/> | | |
| 5. | eR <u>u</u> dun <u>nu</u> eR <u>u</u> di ta <u>ru</u> ii ka <u>ru</u> yam eR <u>u</u> di ta <u>na</u> al ma <u>di</u> . | is writing write for me (us). It is enough if you write this matter for me. (or) Please write this for me. |
| 6. | avaLoo <u>Du</u> čoo <u>di</u> č <u>ča</u> al ariyaam. | If you ask her you will come to know. (or) Ask her and you'll find out. |
| 7. | poo <u>fa</u> tu <u>ra</u> nnu tu <u>ra</u> nn' i <u>ru</u> nnu ka <u>nu</u> ka <u>nu</u> tu <u>ra</u> nn' i <u>ru</u> nn <u>al</u> poo <u>fa</u> — ka <u>na</u> Na <u>nam</u> . | not enough (opposite of ma <u>di</u>) opened had opened eye It's not enough if you had opened your eyes—you must look. (a proverb) Opening the eyes is not enough—you have to look. |

DRILL 6: CONVERSATION ("Marketing Instructions")

pu'²ya vaakkugaL

| | |
|-----------------------------|--------------------|
| aa'y <u>i</u> ru <u>nnu</u> | was/were |
| čilappooL ([čelappooL]) | perhaps; sometimes |
| -e <u>ng</u> il | if |
| moo <u>ru</u> | buttermilk |
| moo <u>ru</u> kkari | buttermilk curry |

Scene: After breakfast the saayppu is giving instructions for the days' marketing.

Saayppu: joonaN, innu maarkettil poogunnille.

Johnson: endu vaannanam, saaru?

- Saayppu: innu koračču miin vaan̄ṅiyaal madi.
- Johnson: innale řaatri valiya maReyaa'yifunnu. Čilappool
innu miin kiTTilla.
- Saayppu: miin kiTTiyill'engil eračči vaan̄ṅu.
- Johnson: řeři saaru. čappaatti uNDaakkaNo?
- Saayppu: čappaatti veeNDa. čoor' uNDaakkiyaal madi.
koračču moořukkari uNDaakkaNam.
- Johnson: innale uNDaakkiya moořukkari uNDa. ad' eDuttaal poofe?
- Saayppu: madi, madi.

Note: Notice that the Saayppu's answer to a question with /poofe?/
is /madi/.

DRILL 7: REPETITION

| | |
|----------|--|
| aviyal | a vegetable curry, containing many kinds of vegetables and coconut |
| puliřeři | the same as, or similar to /moořukkari/ |
| paččaDi | a somewhat sour-tasting preparation made of gourd or cucumber or okra and yogurt. |
| kiččaDi | a rather sweet preparation made with mango or banana |
| toořan | any preparation made with a minimum of liquid and no oil. |
| uppeeři | a fried preparation |
| kuuTTaan | any of the preparations that are eaten with rice; i.e., a side dish |
| čamandi | a semi-liquid chutney (usually made with grated coconut) served with / <u>doořa</u> , <u>idli</u> , <u>vaDa</u> / etc. |

DRILL 8: SUBSTITUTION

/innale uNDaakkiya moořakkariyuNDu/

Substitute for /moořakkari/. pustagam aDekkyaNam

čooru

avial

pulišeři

paččaDi

kiččaDi

kuuTTaan

miijkarı

aaTTeračči

čamandi

Suggestion:

Some or all of you might work out with your teachers a cooking (and eating!) experience. If you practice the following expressions first, you should be able to follow your teacher's instructions in Malayalam and cook one or more typical Kerala dishes.

- | | | |
|----|--|--|
| 1. | ii paatrattıl koračč' eNNavoRikkyu. | Pour a little oil in this vessel. |
| 2. | kuuTTaanınu kaDuga varukku. | Fry mustard seeds for the /kuuTTaan/. |
| 3. | ii paatram aDičču vaykkyu. | Cover this pot. |
| 4. | kariyil koračču maññil iDu. | Put some tumeric in the curry. |
| | upp' | salt |
| | uLLi | onions |
| | veLLatt' uLLi | garlic |
| | teᅇga | coconut |
| | etc. | etc. |

- | | | |
|-----|--|--|
| 5. | karikkyu koračču kuuDi muLuga veNam. | The curry needs a little more pepper. |
| 6. | koračču teṅṅa aračču koNDu vaṅu. | Grind up some coconut and bring it. |
| 7. | adil koračču jiiṅagaLum uLLiyum čeerku. | Add some cumin seed and onions to that. |
| 8. | kari eLakkaNam. | Stir the curry. |
| 9. | aDuppu kattikkyu. | Light the stove. |
| 10. | ii paatrattil čooru vaykkyaNam. | Rice should be cooked in this pot. |
| 11. | aDuppil veLLam vaykkyu. | Put water on the stove |
-

*pu_udiya vaakkugaL*Nouns

| | |
|---------------|--|
| pooṛa | not enough; too little |
| mooṛu | buttermilk |
| mooṛukkari | buttermilk curry |
| aviyal | a vegetable curry containing many kinds of vegetables and coconut. |
| puliṣeṛi | same as /mooṛukkari/ |
| paččaDi | somewhat sour-tasting preparation made of yogurt with guord, cucumber or okra as the base |
| kiččaDi | a rather sweet preparation made of mango or banana |
| tooṛan | a preparation made with a minimum of liquid |
| uppeeṛi | a fried preparation |
| kuuTTaan | any of the preparations that are eaten with the main food, rice |
| čamandi | a semi-liquid chutney (usually made with grated coconut) served with / <u>dooša</u> , <u>idli</u> , <u>vaDa</u> / etc. |
| eNNa | oil (usually sesame seed oil) |
| kaDuga | mustard seeds |
| maññil | turmeric |
| uLLi | onions |
| veLLatt' uLLi | garlic |
| teṅṅa | ripe coconut |
| jiifagaL | cumin seed |
| aDuppu | stove |

Verbs

tīñiy-; tīñiññu

to turn

čell-; čennu

to go

čilavaakk-; čilavaakki

to spend

eRud-; eRudi

to write

varukk-; varukki

to fry

vaykky-; večču

to cook; to set

arakky-; aračču

to grind up

čeerkk-; čeerttu

to add

kattikky-; kattičču

to light

Adverb

čilappool

sometimes; perhaps

Grammar Words

-eekkyu

toward; for

-engil

if

Expressions

enniTTu

after that; then

turann' iñunnu

had opened

tīñiññaal

if (you) turn

tīñiyumpool

when (you) turn

iuNiT aaru

paaDam naala

Grammar Note: "have you ...; have you ever ..." /-iTTuNDu/

When /-iTTu/ plus a form of /uNDu/ (/uNDu?; illa; ille?/) is added to the past tense root of a verb (/kaNDiTTuNDu; kaNDiTille/ etc.) it gives the sense of "have/has seen" or "have you (has he) ever seen."

/keefaLam kaNDiTTuNDu?/

"Have (you) seen Kerala?";
"Have (you) ever seen
kerala?"

/kanya kumaañiyil
poo'yiTTuNDu?/

"Have (you) been to Cape
Comerin?"; "Have (you)
ever been to Cape Comerin?"

DRILL 1: TRANSLATION

1. malayaaLam sinima kaNDiTTuNDu?
 2. malayaaLam paDiččiTTuNDu?
 3. kanya kumaañiyil poo'yiTTuNDu?
 4. kaLLu šaappu poo'yiTTuNDu?
 5. čemmiin vaayiččiTTuNDu?
 6. keefaLam kaNDiTTuNDu?
 7. keefaLattil taamasiččiTTuNDu? (/taamasiččiTTuNDu/ "have you ever lived; stayed; resided")
 8. faamili plaaniᅇᅇu čeydiTTuNDu?
 9. kaalu šaappu turanniTTuNDu?
-

DRILL 2: RESPONSE

Give a negative answer with /id̄u veṛe/ "until now" to the questions of Drill 1. Books closed.

Teacher: keeṛaLam kaNDiTTuNDō?

Student: id̄u veṛe kaNDiTTilla.

DRILL 3: REPETITION BUILD-UP

- | | | |
|----|---|--|
| 1. | <u>a</u> ččan ariññiTTuNDu <u>ni</u> sinimekkyu pooya kaṛyam <u>ni</u> sinimekkyu pooya kaṛyam aččan ariññiTTuNDu. | father has found out the matter of your going to the movies Father has found out (about) the matter of your going to the movies. |
| 2. | sugam keeDu sugakeeDu, sukkeeDu valiya oṛu sukkeeDu <u>vanni</u> TTuNDu. enikkyu mumbu valiy' oṛu sukkeeDu <u>vanni</u> TTuNDu. | good condition; health harm sickness; illness; harm to the health A severe sickness had come. Before, I had a severe illness. |
| 3. | <u>n</u> alla poole jooNu <u>n</u> alla poole <u>tinni</u> TTuNDu. | well; in a good way John has eaten well. |
| 4. | vayar vayaru kaNDaal ariyaam. jooNu <u>n</u> alla poole <u>tinni</u> TTuND' <u>enn'</u> avande vayaru kaNDaal ariyaam. | stomach If you see the stomach you will know. You can tell by looking at his stomach that John has eaten well. |

DRILL 5: REPETITION

| | |
|----------------------|-------------------------|
| añi | uncooked rice |
| vaaRa paRam | small sweet bananas |
| kooRi | chicken |
| taaraavu | duck |
| uRuLakkiRaᅇᅇu | potato |
| mafaččiini | tapioca |
| kaaraTTu | carrot |
| vaRu <u>d</u> anaᅇᅇu | eggplant |
| maaTTeračči | beef (/maaDu/ "cattle") |

DRILL 6: SUBSTITUTION

/miin kiTTiyill'engil eračči vaᅇᅇu/

Substitute for */miin/* and */eračči/* respectively. A second student will then translate.

Teacher: maaTTeračči; aaTTeračči

Student 1: maaTTeračči kiTTiyill'engil aaTTeračči vaᅇᅇu.

Student 2: If you can't get beef, get goat meat.

1. vaaRa paRam; maᅇᅇu
 2. kooRi; taaraavu
 3. uRuLakkiRaᅇᅇu; mafaččiini
 4. kaaraTTu; vaRudanaᅇᅇu
 5. añi; mafaččiini
-

Grammar Note: /-aal; engil/

Both /-aal/ and /-engil/ mean "if." The difference between the two words is that /-aal/ is added only to the *positive* form of the *past tense* while /-engil/ is added to all other tenses, positive and negative, and to the negative of the past tense.

niṅgaL ende kuuDe vaṛaamengil ṅaan kaapi vaṅṅi taṛaam.

niṅgaL ende kuuDe vannaal ṅaan kaappi vaṅṅi taṛaam.

The two sentences above mean essentially the same thing—"If you come with me, I'll get you some coffee."

DRILL 7: TRANSLATION—Situational Learning

Students should take turns acting this out in pairs. At first you can use the English copy as an aid. Later do it without the English, thinking of little ways to vary the text. Teachers should also take part in these, giving students an opportunity to hear how a native speaker would handle the situation.

saayppu: (entering kitchen) Eh Madavan, are there any biscuits?
A few people have come.

maadavan: Yes, I saw. There aren't any biscuits.

saayppu: Can you get some nearby?

maadavan: I'm afraid you can't get biscuits nearby.

saayppu: What can you get?

maadavan: (pensively) Nearby—we can get waDa.

saayppu: Are they good ones?

maadavan: If master likes them—they're good.

saayppu: O.K. If you can't get waDa bring dooša.

maadavan: I will.

saayppu: We need chutney too.

maadavan: uh.

saayppu: Do you have money?

maadavan: Yes, I have.

saayppu: Good, we need it right away. Come back quick and then make coffee. (after coming)

pudiya vaakkugaL

Nouns

kanya kumaarĩ

Cape Comerin

kaLLu šaappu

toddy shop

sukkeeDu

illness; sickness

vayar

stomach

vaaRa paRam

small, sweet bananas

kooRi

chicken

taaraavu

duck

uRuLakkiRaᅇᅇu

potato

mařaččiini

tapioca

kaaraTTu

carrot

vaRudanaᅇᅇu

eggplant

maaDu

cattle

maaTTeračči

beef

Verb

taamařsikkya-; taamassičču

to reside; to live; to stay

Adverb

nalla poole

well; good

Expression

idu veře

until now

Grammar Word

-iTTuNDu

have/has (you, he, etc.) ever

tuNiT aaru

paaDam anju

DRILL 1: REPETITION

Do the sentences of Drill 1, p. 312, as a Repetition Build-up Drill.

DRILL 2: ADDITIVE

Add /idinu mumbu/ to sentences 1 through 7 of Drill 1, p. 312.

/idinu mumbu/ means, of course, "before this." It gives the idea of "Is this the first time—."

Example: Teacher: malayaaLam paDam kaNDiTTuNDu?

Student: idinu mumbu malayaaLam paDam kaNDiTTuNDu?

DRILL 3: REPETITION

| | |
|----------------|--------------------------|
| eviDe | where? |
| eviD'engilum | somewhere |
| engine | how? |
| engineyengilum | somehow |
| eppool | when? |
| eppooReengilum | sometime |
| etra | how many? |
| etreyengilum | as many as; however many |
| endu | what? |
| end'engilum | something; anything |

Note: In the next few drills you are asked to translate without first having a chance to learn the new item by repeating it after your teacher. This is to prepare you for language use in the field where you will not have anyone to drill you. There, you will have to use a newly learned word in new sentences when you have only seen it in a single Malayalam sentence. This is a tremendously important skill, and you should practice it continually by making up sentences with new words in them and trying them out on your Malayali teachers.

DRILL 4: TRANSLATION

Pattern Sentence: /inn' eppooRengilum poostt 'eydaal madi/
 "Just post it (letter) sometime today"

1. Just read it sometime today.
 2. Just bring the child sometime today.
 3. Just sweep the steps sometime today.
 4. Just come sometime today.
 5. Just tell me sometime today.
 6. Just fill the gusa sometime today.
-

DRILL 5: TRANSLATION

Pattern Sentence: /etra taaksikaaru veeNam engilum kiTTum/
 "You will get as many taxis as you want."

1. You can get however many saris you want from that shop.
 2. You can get as much milk as you need from the co-operative.
 3. Give him as much money as he wants.
 4. I gave the baby as many cookies as he wanted.
-

DRILL 6: TRANSLATION

Pattern Sentence: /nama'kku veer' eviD'engilum poogaam/

"Let's go somewhere else."

1. Let's go somewhere else to eat.
 2. Let's go somewhere else to take the picture.
 3. Let's go somewhere else for coffee.
 4. Take the child somewhere else.
-

DRILL 7: TRANSLATION

The teacher will read out loud these sentences. The class will translate—without looking at the book!

1. eṅṅineyengilum ii karyam šeṅiyaakkaNam.
 2. eṅṅineyengilum koračču paysa taṅaNam.
 3. nama'kku veer' eviD'engilum poogaam.
 4. ii katt' ippool tannē poosttu čeyyaNo?
 5. adu veeNDa. inn' eppooReṅgilum poosttu čeydaal madi.
 6. oṅṅa jooli kiTTaan eṅṅilum vaRiyuNDo?
 7. aDutta jaṅṅsanil čennaa! etra taaksikaar' veeNam engilum kiTTum.
 8. kuṅṅin' etra maṅṅa veeNam engilum taṅaam.
-

DRILL 8: REPETITION BUILD-UP

Do the sentences of Drill 7 above as a *Repetition Build-up Drill*.

DRILL 9: SITUATIONAL LEARNING

It's about 6:00 P.M. A friend has walked two miles to invite you to go to the famous Malayalam film "Shakuntala" with him tonight. The show begins at 6:30, but for some reason or other you cannot go (perhaps your B.D.O. has summoned you to a meeting, you have to mix some chicken feed—or something). The teacher will play the role of your insistent friend. You must stick to your guns and somehow smooth over the situation.

pudiya vaakkugaL**Noun**

vaRi

way; method; road

Pronoun

end'engilum

something; anything

Adverbs

eviD'engilum

somewhere

engineyengilum

somehow

eppooRengilum

sometime

etreyengilum

as many as; however many

Expressions

idinu mumbu

before this; this is the first time

ippool tanne

right now

tuNiT eeRu

paaDam onnu

DRILL 1: REPETITION BUILD-UP

More /-engil/ sentences

- | | | |
|------|---|---|
| 1. | kaLLu šaappil čellaNam. | You have to go to the toddy shop. |
| | avane kaaNaNam engil kaLLu šaappil čellaNam. | If you want to see him you have to go to the toddy shop. |
| (NS) | avane kaaN'Nam engil kaLLu šaappi' čellaNam. | |
| 2. | pariikša | examination |
| | jeyikkyaam | will pass; will have victory |
| | pariikšeyil jeyikkyaam | will pass the exams |
| | paLLi | church; Moslem mosque |
| | divasavum paLLiyil poogaamengil pariikšeyil jeyikkyaam. | If you go to church (mosque) daily you'll pass the exams. |
| 3. | ellaam šeñiyaagum | everything will be (become) all right |
| | poole | like; as |
| | ñaan parayunna poole čeyyumengil ellaam šeñiyaagum. | If you do as I say everything will be all right. |

DRILL 2: REPETITION

| | |
|---------|---------------------------------|
| koovil | small Hindu temple |
| ambalam | larger Hindu temple |
| paLLi | Moslem mosque; Christian church |

DRILL 3: SUBSTITUTION

Pattern Sentence: /divasavum paLLiyil poogaameṅgil pariikṢeyil
jeeyikkyaam/

Substitute for /paLLi/ the words from Drill 2 above and translate.
Books closed.

DRILL 4: TRANSLATION

1. If you go to church daily everything will be all right.
 2. If you go to the temple daily you will pass the exams.
 3. If you go to the temple every morning everything will be all right.
 4. If you go to the mosque daily you will pass the exams.
 5. If you do as the doctor says everything will be all right.
-

Grammar Note: Present Tense /-ugeyaaNᵁ; unnuNDᵁ/

You have already learned two alternative ways to express present time in Malayalam—with the endings /-unnu/ and /-unnadu/. There are two more endings which are added to the verb stem and express present time /-ugeyaaNᵁ/ and /-unnuNDᵁ/. All four of these endings convey essentially the same meaning—present time—. Some are used more frequently in one part of Kerala, some in another part, but you are bound to hear all of them wherever you go. The following drill has been included primarily to introduce the endings so you won't be stumped when you run up against them in Kerala.

DRILL 5: REPETITION

Each group of sentences has essentially the same meaning.

1. **Āaan faavileyuLLa vaNDikkyu poogunnu.**
 Āaan faavileyuLLa vaNDikkyu poogugeyaaNu.
 Āaan faavileyuLLa vaNDikkyu poogunnuNDu.

2. **kiDakkunnu - lying down**
 kiDannu - laid down
 avaL agattu kiDann' uraggugeyaaNu.
 avaL agattu kiDann' uraggunnu.
 avaL agattu kiDann' uraggunnuNDu.

3. **kuuli veela - manual labor; day labor**
 liila kuuli veela ĉeyyunnu.
 liila kuuli veela ĉeyyugeyaaNu.
 liila kuuli veela ĉeyyunnuNDu.

4. **liivu - a day off (from work)**
 Āaan innu liiv' eDukkugeyaaNu.
 Āaan innu liiv' eDukkunnu.
 Āaan innu liiv' eDukkunnuNDu.

DRILL 6: REPETITION

| | |
|-----------|-------------------------------|
| kaTTil | bed |
| mugaL | top; roof |
| (NS) mool | |
| moolil | on top; on the roof; upstairs |

DRILL 7: SUBSTITUTION

Pattern Sentence: /avaL agattu kiDann' uragugeyaaNu/

Substitute for /agattu/ and translate.

kaTTilil

muriyil

tarayil

moolil uLLa muriyil

DRILL 8: CONVERSATION ("Hiring a Cook")

pudiya vaakkugaL

matte

other

ifunnu

was

samsaafikkyatTe

let me speak (like /poogaTTe/)

appool

then; at that time

Scene: A man comes to the house looking for work. The saaypp' interviews him on the veranda.

saayppu: end' aa' vannadu?

joolikkaafan: jooN saaru paraññu, iviDe joolikky' of' aaLe veeNam ennu.

saayppu: end' ookkyu jooligaL ariyaam?

joolikkaafan: ingliṣu miils uNDaakkaan ariyaam. čandeyil poogaam.

saayppu: paatraggaLum kaṟugaamc?

joolikkaafan: kaṟugaam.

saayppu: idim mumb' eviD' aa'yifunnu jooli?

joolikkaafan: veef' ofu saayppinde viITtil aa'yifunnu. (He shows the saayppu some letters of recommendation.)

saayppu: (reading the letters) matte saaypp' endu šambaLam tann' ifunnu?

joolikkaafan: eefupattanju ũuba...

- saayppu: iviDe jooli čeyyunnadin' aarupadu řuuba tafaam.
 joolikkaafan: adu poofa saaru.
 saayppu: veef' of' aal iviDe vafaam ennu paraññITTuNDu.
 avanooDum onnu samsaafikkyatte.
 joolikkaafan: ennaal aarupadu madi, saaru.
 saayppu: řeñ. naale vafu. appool parayum.
 joolikkaafan: řaan pooTTe.
 saayppu: oo.
-

pađtye veekkuġel

Nouns

| | |
|--------------|---------------------------------|
| parikřa | examination |
| paLLi | Moslem mosque; Christian church |
| poole | manner |
| koovil | small Hindu temple |
| ambalam | larger Hindu temple |
| kuuli vela | day labor; usually manual |
| liiva | a day off (from work) |
| kaTTil | bed; frame of a bed |
| mool (magal) | top; roof; upstairs |

Adjective

| | |
|-------|-------|
| matta | other |
|-------|-------|

Verbs

| | |
|-------------------|-----------------|
| Jeyikky-; jeyičču | to win; to pass |
| kiDakk-, kiDannu | to lie down |

Adverb

| | |
|--------|--------------------|
| appool | then; at that time |
|--------|--------------------|

Expressions

ellaam ñeñyaagum

Everything will be o.k.

samsaafikkyatte

Let me speak.

Grammar Words

-ugeyaanu }

-unnuudu }

present tense endings

iunIT eetu
paadam fanDu

DRILL 1: REPETITION BUILD-UP

- | | | |
|----|---|---|
| 1. | <p>valiya keTTiDam aa(Nu) tuuristtu baggLaavu.</p> <p>tiñiyumpool</p> <p>tiñiyumpool kaanunna valiya keTTiDam aa(Nu) tuuristtu baggLaavu.</p> | <p>The big building is the Tourist Bungalow.</p> <p>when (you) turn</p> <p>The big building that (you) see when (you) turn is the Tourist Bungalow.</p> |
| 2. | <p>tiñiñappoi</p> <p>valiya keTTiDam kaNDo?</p> <p>tiñiñappool valiya keTTiDam kaNDo?</p> | <p>when (you) turned</p> <p>Did (you) see the big build- ing?</p> <p>Did (you) see the big build- ing when (you) turned?</p> |
| 3. | <p>tala</p> <p>veedana</p> <p>talaveedana</p> <p>aspro</p> <p>vañumpool</p> <p>talaveedana vañumpool of aspro kañikkyum.</p> | <p>head</p> <p>pain</p> <p>headache</p> <p>a glorified asperia</p> <p>when (it) comes</p> <p>When I get a headache I take an aspro.</p> |
| 4. | <p>vannappool</p> <p>tala veedana vannappool of aspro kañičču.</p> | <p>when (it) came</p> <p>When (I/he) got the head- ache (I/he) took an aspro.</p> |

Grammar Note: "when ..." /-pool; -appool/

As demonstrated in Drill 1 above /-pool/ is added to the habitual tense ending /-um/. while /-appool/ is added to the past tense stem.

Both mean "when . . ."

/vaṅumpool/ "when (it/he, etc.) comes . . ."

/vaṅappool/ "when (it/he, etc.) came"

DRILL 2: TRANSFORMATION

Change from the habitual ending plus /-pool/ to the past plus /-appool/ or vice versa and translate.

Teacher: kaNumpool . . .

Student: kaNDappool . . . "when (I) saw . . ."

Teacher: paDippiččappool

Student: paDippikkyumpool "when (I) teach . . ."

1. ayaaLe sahaaykkyumpool . . .
2. maDaggi poo'yappool . . .
3. aččanoode čoodikkyumpool . . .
4. kai kaṅumpool . . .
5. tuNi nanaččappool! . . .
6. kaappi čuDaakkumpool . . .
7. tara tuuttappool . . .

DRILL 3: ADDITIVE

Build sensible sentences around the phrases of Drill 2.

Example: Teacher: kaNumpool

Student: sinama kaNumpool tala veedana vaṅum.

DRILL 4: REPETITION

| | |
|---------------|---------------------|
| aafeggilum | somebody (nom.) |
| aarkkeggilum | somebody (dat.) |
| aafooDeggilum | somebody (address.) |
| aafeyeggilum | somebody (acc.) |
| aafuDeggilum | somebody's (poss.) |

DRILL 5: REPETITION

- pillekkyu
 pillekkyu kaappi veen'o?
 aarkkeggilum.
 aarkkeggilum kaappi veen'o?
- maadavan
 kuññine nookki poo'yo, maadavan?
 aafeggilum
 kuññine nookki poo'yo aafeggilum?
- ammaykkyu
 enikky' ii saañ ammaykkyu koDuttaal koLLaam enn' uNDu.
 aarkkeggilum
 enikky' ii saañ aarkkeggilum koDuttaal koLLaam enn' uNDu.
- saarinoDu
 saarinoDu čoodiččaal ariyaam.
 aafooDeggilum
 aafooDeggilun čoodiččaal ariyaam.
- niggaL aafeggilum ("some of you"; "any of you")
 niggaL aafeggilum paDam kaaNaan poogunnuNDu?

6. **čaarlikkyu**

čaarli, čaarlikkyu paaTTu paaDaamo?

niggaL aarkkengilum

niggaL aarkkengilum paaTTu paaDaamo?

7. **saarinu**

saarin' endengilum parayaan uNDo?

aarkkengilum

aarkkengilum endengilum parayaan uNDo?

DRILL 6: SITUATIONAL LEARNING

You students are a group of Americans in Kerala. Your teacher is to be a somewhat educated villager (has studied through 8th standard) who is most interested in telling you about the schools and educational system in Kerala. You Americans are to ply him with questions and reciprocate with talk about education in the U.S.

Note to Teacher: Be sure everyone is participating.

DRILL 7: COMPLETION

Supply the correct form of /aař... eggilum/.

1. _____ sigafettu veeNo?
2. iviDe _____ enne kaaNaan vanno?
3. enikky' ii kaařyam _____ onnu parayaanam.
4. _____ endengilum parayaan uNDo? (useful phrase for meetings)
5. _____ kayilninu vaangikkyu.
6. niggaL _____ innu bilččil poogunnuNDo?
7. niggaL _____ ii jooli čeyyaNam.
8. iviDe _____ enne třakki vanno? (třakk-; třakki = to search)

DRILL 8: REPETITION BUILD-UP

Do the completed sentences of Drill 7 above as a *Repetition Build-up Drill*.

pu_udiya vaakkugaL**Nouns****tala****head****veedana****pain****talaveedana****headache****aspro****a glorified asperin****Pronouns****aafeggilum****somebody (nom.)****aarkkeggilum****somebody (cat.)****aafooDeggilum****somebody (add.)****aafeyeggilum****somebody (acc.)****aafuDeggilum****somebody's (poss.)****Verb****tifakk-; tifakki****to search for; to look for****Grammar Words****-pool****-appool****when...**

luNIT eeRu

paaDam munnu

DRILL 1: REPETITION (parts of body)

Point to the part of body as you say its name.

| | |
|------------------|----------------------------|
| <u>t</u> ala | head |
| ka <u>N</u> nu | eye |
| č <u>e</u> vi | ear |
| mu <u>u</u> ku | nose |
| va <u>a</u> yu | mouth |
| pa <u>l</u> lu | tooth |
| ka <u>R</u> uttu | neck |
| mu <u>d</u> ugu | back (usually above waist) |
| <u>n</u> enju | chest |
| vaya <u>r</u> u | stomach |
| ka <u>a</u> lu | leg and foot |
| ka <u>i</u> | arm and hand |

DRILL 2: RESPONSE

Your teacher will point to various parts of the body and ask questions such as

id' end' aa'?

id' ende muukk' alle?

idu kaNNo čeviyo? etc.

You are to respond with factually correct answers. Books should be closed. (Your teacher will tell you the correct answer if necessary.)

DRILL 3: REPETITION BUILD-UP

- | | |
|--|--|
| <p>1. enikkyu talaveedaneyuNDu. kaalattu mudal kaalattu mudal enikkyu talaveedaneyuNDu.</p> | <p>I have a headache. morning since I've had a headache since morning.</p> |
| <p>2. maarum čevi veedana maarum mafunnu li mafunnu kaRiččaal čeviveedana maarum.</p> | <p>will change; will be cured The ear ache will be cured. medicine If you take this medicine the earache will go away.</p> |
| <p>3. DaakTTare kaaNaan pooyi. vayaru veedanikkyunnu adukoNDu (NS) ad'oNDu DaakTTare kaaNaan pooyi. vayaru veedanikkyunnadu koNDu DaakTTare kaaNaan pooyi. (NS) vayaru veedanikkyunnad'oNDu DaakTTare kaaNaa' pooyi.</p> | <p>(He) went to see the doctor. stomach hurts; painful because of that Because of that (that's why) he went to see the doctor. (He) went to see the doctor because his stomach was aching.</p> |
| <p>4. šašifam šašifam muRuvan šašifam muRuvan veedannikkyunnad'oNDu DaakTare kaaNaa' pooyi.</p> | <p>body whole body He went to see the doctor because his whole body was aching.</p> |
| <p>5. toonni ade patti hrudeyam hrudeya veedana</p> | <p>thought; felt about that heart grief; sadness; (heart pain)</p> |

ade patti keeTTITTu vaLaṛe
hrudeya veedana toonni.

When (I) heard about that
I felt a great sense of
grief.

6. apagaDam

accident

apagaDatte patti

about the accident

aa apagaDatte patti keeTTITT'
enikkyu vaLaṛe hrudeya
veedana toonni.

When I heard about (after
hearing) that accident
I felt very bad.

Question: What case does the post-position /patti/ "about" take?

DRILL 4: SUBSTITUTION—TRANSLATION

Pattern Sentence: /ende ṣaṛiṛam muRuvan veedanikkyunnu/

"My whole body is aching."

1. (My) arms and legs are aching.
 2. My eyes ache.
 3. Do your eyes hurt?
 4. Raaghavan's whole body is paining.
 5. My back hurts.
 6. Does your neck hurt?
-

DRILL 5: SUBSTITUTION—TRANSLATION

Pattern Sentence: /enikkyu talaveedaneyuNDu/

"I have a headache."

1. I have an ear ache.
 2. Does Radha have an ear ache?
 3. He has a bad tooth ache.
 4. Does he have an ear ache, too?
 5. She says she has a headache.
-

DRILL 6: CONVERSATION ("An Accident")

pudiya vaakkugaL

| | |
|---|---|
| patt-; patti | to happen |
| ta <u>a</u> Re | down |
| vi <u>i</u> R-; vi <u>i</u> Nu | to fall |
| pa <u>f</u> akku | injury |
| e <u>N</u> Na | oil |
| pu <u>f</u> aTT-; pu <u>f</u> aTTi | to apply |
| pi <u>D</u> ikky-; pi <u>D</u> i <u>č</u> ču | to hold |
| ippoo <u>R</u> um | still (/ippoo <u>L</u> / plus /um/ "now also") |
| o <u>D</u> iy-; o <u>D</u> i <u>n</u> nu | to be broken (long objects) |
| o <u>D</u> iva | fracture |
| k <u>u</u> tt-; k <u>u</u> tti | to pierce; to prick |
| k <u>u</u> tti vaykky-; k <u>u</u> tti ve <u>č</u> ču | to give an injection (prick and put medicine) |
| -allee! | don't!; a frantic negative im- perative ending |

Scene: A Primary Health Center

Doctor: aDuttayaaL niḡḡaL aaNo?

Govindan: oo.

Doctor: end' aa' peeru?

Govindan: goovindan.

Doctor: vayassu?

Govindan: naalpadu.

Doctor: suukkeeD' end' aa'?

Govindan: enikky' of' apagaDam patti. ḡaan innaleyoḡu
mafatt'ennu taaRe viiNu. (/mafattil ninnu/)

Doctor: valiya pafukku pattiyo?

Govindan: enikky' ariyilla. valadu kaikky' valiya veedanayuNDu.

Doctor: adin' end' čeydu?

Govindan: ende bhaařya koračč' eNNa puřatti tannu. pinne čuudum piDičču.

Doctor: ippoorum valiya veedanayuNDo?

Govindan: uNDu, kai oDiññ' enn aaNu toonnunnadu.

Doctor: kai kaaNikkyuu. niŋgaL paraññadu řeřiyaa. ořu čeriya oDiv' uNDu.

Govindan: ayyoo! kutti vaykkyallee! řaan mařunnu kuDičč'ooLLaam.

Doctor: sař. řaan kutti vaykkyilla.

Note: /mařunnu kuDičč'ooLLaam/ (/kuDičču koLLaam/)

"Please, I'll take medicine."

*pudiya vaakkugaL*Nouns

| | |
|----------------------------------|-------------------|
| ka <u>NNu</u> | eye |
| čevi | ear |
| muukku | nose |
| vaayu | mouth |
| pallu | tooth |
| ka <u>Ruttu</u> | neck |
| mu <u>dugu</u> | back |
| <u>ne</u> ju | chest |
| vayaru | stomach |
| kaalu | leg; foot; toe |
| kai | arm; hand; finger |
| kaal <u>attu</u> | morning |
| ma <u>funna</u> | medicine |
| šafi <u>šam</u> | body |
| apaga <u>Dam</u> | accident |
| hr <u>de</u> yam | heart |
| hr <u>de</u> ya ve <u>eda</u> na | grief; sadness |
| <u>ta</u> Re | down |
| pa <u>řukku</u> | injury |
| e <u>NNa</u> | oil |
| o <u>Divu</u> | fracture |

Verbs

| | |
|---|-------------------------|
| ma <u>ar</u> -; ma <u>ari</u> | to go away; to be cured |
| ve <u>eda</u> nikky-; ve <u>eda</u> nič <u>ču</u> | to be painful; to hurt |
| <u>to</u> onn-; <u>to</u> onni | to think; to feel |
| pa <u>tt</u> -; pa <u>tti</u> | to happen |
| vi <u>ir</u> -; vi <u>iNu</u> | to fall |
| pu <u>řa</u> TT-; pu <u>řa</u> TTi | to apply |

Verbs (cont.)

piDikky-; piDičču

to hold

oDiy-; oDiňňu

to be broken (long objects)

kutt-; kutti

to pierce; to prick

kutti vaykky-; kutti večču

to give an injection

Adverb

ippooRum

still

Post-Position

-patti

about (takes accusative)

Grammar Word

-allee!

don't!; a frantic negative imperative ending

tuNiT eeRu

paaDam naalu

DRILL 1: CONVERSATION ('Meeting with the B.D.O.')

pudiya vaakkugaL

| | |
|---------------|------------------------------------|
| biDiyo | B.D.O. (Block Development Officer) |
| vafe | up till; to |
| višeešam | business; news |
| tuDappikaaNum | must have started |
| pinne kaaNaam | see you later |

Sluff-off: ningal enngooTTu poogunnu?

Tenacious type: biDiyo afiissu vafe.

Sluff-off: end' aa' višeešam?

Tenacious: ofu miTTing' uNDu.

Sluff-off: vafu. namukk' ofu čaaya kuDiččiTTu poogaam.

Tenacious: veeNDa. enikkyu veegam poo'Nam. ippool miTTinggu tuDappikaaNum.

Sluff-off: šePi. ennaal pinne kaaNaam.

DRILL 2: CONVERSATION ('The Train Must Have Gone')

pudiya vaakkugaL

| | |
|----------------|--|
| aayi kaaNum | must have become; must be |
| kaRiññu kaaNum | must have finished; must be past . . . |
| pooyi kaaNum | must have gone |

Scene: Two friends in a coffee house

Traveller: trišurkk' uLLa vaNDi eppooR aaNu?

Friend: anjaḥakk' aaN' ennu toonnunnu.

Traveller: ippooL sameyam end' aayi kaaNum?

Friend: anjaḥa kaRiññu kaaNum.

Traveller: ayyo! sameyam pooyad' ariññilla.

Friend: ninakk' anjaḥeyuDe vaNDikky' eviDeḡgilum poo'No?

Traveller: veeNam.

Friend: ini pooyiTTu kaḥyam illa. ippooL vaNDi pooyi kaaNum.

Notes:

1. /trišurkk' uLLa vaNDi eppooR aaNu?/
 a) Trichur is in the dative case; "the train for Trichur."
 b) The /-L/ of /eppooL/ becomes /-R/ because it is between vowels.
2. /anjaḥakkyu/ is a shortened form of /anjaḥa maNikkyu/.
3. /ninakk' anjaḥeyuDe vaNDikky' eviDeḡgilum poo'No?/
 a) /ninakku/ is in dative case because the verb is a form of /veeNam/.
 b) Notice that the affirmative answer to the question with /poo'No?' is /veeNam/.

DRILL 3: FIELD EXERCISE

Note the following sentences appearing in the above two conversations.

/ippooL miTTiḡḡu tuDaḡḡi kaaNum/

"The meeting must have started by now."

/ippool vaNDi pooyi kaaNum/

"The train must have gone by now."

/ippool samayam end' aayi kaaNum/

"What time is it now?" (must it be)

/anjafa kaRiññu kaaNum/

"It must be past 5:30."

The common element of meaning here is "must be" or "must have" and the common element in the verbs is a verbal adverb plus /kaaNum/, so we can assume that the verbal adverb plus /kaaNum/ carries the meaning of "must be"—at least until further examples prove this incorrect, if they do. Using the teacher as an informant, find out all you can about this particular form. For example, what happens when you want to say "must be" referring to the future as in "must be coming tomorrow."

General Guidelines: You must have realized that you are able to translate a Malayalam sentence much better when you see it in a conversation rather than all alone. The conversation gives you the context so that you can determine what we say in English under similar circumstances in order to get a really accurate translation. This is also true for your informant. It's usually better to think up a situation and ask what is said in that context rather than simply giving him English sentences for translation. Sentences without a context are often ambiguous, even to the native speaker.

No more than 15 to 20 minutes should be allotted for this.

Grammar Note: "have to..." /-eeNDadu/

/-eeNDadu/ added to the verb stem and used in conjunction with a main verb gives the meaning "have to..." or "need to..."

DRILL 4: REPETITION

1. faatri koračču jooli čeyyeNDad' uND' enikkyu.
 2. ii mařunn' innale kaRikkyeNDad' aa'yifunnu.
 3. ende sneehida kaalatt' uLLa vaNDikkyu vařeNDad' aa'yifunnu.
(/sneehida/ "girl friend")
 4. řaNDu paaDannaL innu tanne paDikkyeNDad' uND' enikkyu.
 5. ii paarsal innu tann' eDukkeeNDad' aaNu.
 6. ii rippoorTT' ippoo' tann' eRudeeNDad' aaNu.
 7. yeedu bas' eDukkeeNDad' aa'?
 8. faamli plaaniḡ keřaLattil uLLa ellaavařeeyum paDippikkyeNDad' aaNu.
-

DRILL 5: TRANSLATION

Translate the sentences of Drill 4 above.

DRILL 6: COMPOSITION

Make up sentences using the /-eeNDadu/ ending, checking with your teacher to see if they're correct.

DRILL 7: CONVERSATION ("Only One Film")

pudiya vaakkugaL

stuDiyo

a photo studio where camera
supplies are also sold

aavařyam

need; necessity

aty' aavařyam

urgent

-eeyuLLu

only; just

edaayaalum

in any case

Foreigner: kalar filim yeedengilum stuDiyovi' kiTTumo?

Bystander: (pointing) aviDeyuLLa stuDiyovi' čilappoo' kiTTum.
(The foreigner goes to the studio.)

Foreigner: kalar filim uNDo?

Clerk: saarin' aty' aavašyam aan' eggil tafaam. ořu rooL
filimeeyuLLu.

Foreigner: atreeyuLlo?

Clerk: ade. adu tanne valiya vilakk' aa' űaan vaangiyadu.

Foreigner: edaayaalum filim enikkyu veeNam.

Clerk: řeři saaru.

Vocabulary Note: /-eeyuLLu; -eeyilla/

These are "intensifiers." /-eeyuLLu/ can usually be translated by "only" or "just" while /-eeyilla/ means things like "didn't even...; at all."

DRILL 8: TRANSLATION

1. treen ippoo' vanneeyuLLu.
2. innale faatri urangiyiTTeeyilla.
3. avan ippoo' poo'yeeyuLLu. veegam čennaa' kaaNaam.
4. űaan avaLkku katt' eRudiyiTTeeyilla.
5. aa viiTtil koračču divasamee taamasiččiTTiyuLLu.
6. innu tiyadi eeR' aa'yiTTeeyuLLu. (/tiyadi/ "date of the month")

DRILL 9: REPETITION

Repeat the sentences of Drill 8 above. (Don't look at the book.)

DRILL 10: SUBSTITUTION

Pattern Sentence: /innu tiyadi eeR' aa'yITTeeyuLLu/

Substitute other dates for /eeRu/

DRILL 11: TRANSFORMATION

Add /-eeyuLLu/ or /-eeyilla/ making any changes necessary.

1. trišuril faNDu maasam taamasiččITT' uNDu.
 2. avaL onikkyu katt' eRudiyilla.
 3. kuññu naDakkaan tuDappiyITT' uNDu.
 4. innale faatri onnum kaRiččilla.
 5. treen ippool vannu.
-

*pudiya varkkugaL*Nouns

biDiyo

višeešam

sneehida; sneehidan

paarsal

stuDiyo

aavašyam

tiyadi

B.D.O.

news; business

friend

parcel; package

photo shop

need; necessity

date

Grammar Words

-eeNDadu

-eeyuLu

-eeyilla

verbal adverb plus /kaaNuM/

have to; must

only; just

didn't even; at all

must have; must be

Expressions

edaayaalum

in any case

iuNiT eeRu

paaDam anju

Grammar Note: Adverbial Participle /-aayi/

/-aayi/ is added to nouns (or sometimes adverbs) to form adverbs in much the same way that */-uLLa/* is added to form adjectives. Thus if we take the noun */sandooŠam/* "happiness" we can form sentences like

/avan sandooŠam uLLa kuññ' uNDu/ "He is a happy child"

/avan sandooŠamaayi čifikkyyunnu/ "He is smiling happily"

from */vritti/* "cleanness"

/idu nalla vrittiyuLLa paatram aaNu/ "This is a nice clean pot"

/ii paatram nalla vrittiyaayi kaRugi/ "(You) washed this pot nice and clean"

DRILL 1: TRANSLATION

1. kaNakku paDikkyunnad' enikkyu vaLaŕe prayaasamaayi. toonni. (*/kaNakku/* "mathematics")
2. ende kuññu vaLaŕe sandooŠamaayi čifikkyyunnu.
3. ende veelakkaafan bhaggiyaayi jooli ellaam čeyyum. (*/bhaggi/* "beauty")
4. faama, ni ii paatram ellaam nalla vrittiyaayi kaRugi, keeTto.
5. malayaaLam samsaaŕikkyaan atra višamamaayi točunnunilla (*/višamam/* "difficulty")
6. aa kaŕyam enikkyu nalla tiirččeyaayi ariyaam (*/tiirčča/* "certain")

DRILL 2: REPETITION

Repeat the sentences of Drill 1 above.

Note: Drills 3 through 6 refer to places on the map of tīfuvananda-
pufatte čila teřuvugaL, p. 348.

DRILL 3: CONVERSATION ("Directions from a Taxi kaařan")**pudiya vaakkugaL**

| | |
|-------------------------|---|
| ado | or |
| duufe | distance |
| mukkhu | corner |
| večču | at (post-position, takes locative case) |
| valattooTTu | to the right |
| farlaaᅇ | furlong |
| appa | then (shortened form of /appooL/) |
| ende'yi' | contraction of /ende kayyil/ |
| kaařu | money (literally, the name of a coin formerly in circulation) |
| -anne | very sorry (similar to /allo/, but more apologetic) |
| po'kkooLaam | contraction of /pooyi koLLaam/ |
| upagaafam | aid; help |
| vaLafe upagaafam | many thanks |

Pattam

Kowdiyar Palace

Mascot Hotel

Museum

Zoo

Kowdiyar Road

Vellayambalam Road

Sastramangalam Road

Stadium

New Secretariat

Vellayambalam Junction

Kerala University

Public Library

General Hospital

State Road

MAIN ROAD

Secretariat

Kerala State Transport Bus Station

R.R. Station

Overbridge

Chale Bazaar

Chale Bazaar

East Fort

tiruvananthapuram čila teřuvugaL

Scene: A man comes out of the Trivandrum railroad station and a taxi races up to his side.

Driver: saare! saare! taaksi veeN'o? taaksi?

Traveler: oo.—enikkyu gavermeNT sekraTTeeriyatti' poo'iyaal koLLaam enn' uNDu. vaRiyonnu paraññu taāamo?

Driver: ñaan koNDupoogaam saare. ñaan taaksiyil 'oNDupoogaam.

Traveller: o—vaRiyend' aa'? iviDeyaDutt' aaNo? ado vaLafe duufeyaaNo?

Driver: oo saare, iv'Dennu neefeyaDutta mukki' večču, valattooTT' onnu tiñyanam. aviDe faNDu farlaag poo'iyaal, valadu vašattu kaaNunna—aa valiya keTTiDam aaNu sekraTTeeriyattu.

Traveller: oo, šeñ.

Driver: appa taaksi veeNDe saare?

Traveller: oo, ende'yi' kaaš' ill'anne. ñaan naDannu po'kkooLaam. vaLafe upagaafam, keeTTo?

Note: /oo/ is used often just to take up time—similar to the function of "uh..." in English.

DRILL 4: CONVERSATION ("You're Sure to Get a Bus")

pudiya vaakkugaL

| | |
|-----------------------------------|---------------------|
| <u>adigam</u> | a lot |
| korey <u>adigam</u> <u>duufam</u> | quite a long way |
| <u>eggum</u> | nowhere |
| a <u>Dutt'</u> <u>eggum</u> alla | nowhere around here |
| kavale | corner |
| pakŠe | but |
| uNDaagum | there will be |
| kandakTar | conductor |

Scene: A traveller alights from a Kerala State Transport bus (across the street from the RR station) and looks around. He spies a cigarette shop and approaches it.

kaDa kaa^{fa}n: saarin' endu veeNam?

Traveller: oo, enikky' onnum veeNDa. enikky' oru vaRi paraññu tafaamo?

kaDakkaafan: saarin' eviDeyaa' poogeeNDadu?

Traveller: enikkyu myusiyam vafeyonnu poogaNam. iviDeyaDutt' aaNo?

kaDakkaafan: oo, aviDeekkyu koreyadigam poogaNam. iviDeyaDutt' engum alla.

Traveller: oo, appa, iviDennu bas 'iTTumo?

kaDakkaafan: oo, ade. bas' uNDa. eppoorum uND' iviDennu basu. ii aDutta kavale pooyi ninnaa' bas iTTum.

Traveller: appa yeedu bas' eDukkeeNDadu?

kaDakkaafan: oo, ad' enikky' ariyilla. pakše eppoorum bas' uNDaagum. saar' aa bas kandakTaroodu čoodikky' appa aviDe ettaam.

Traveller: o, šefi. vaLafe upahaaram.

DRILL 5: CONVERSATION ("Taking the Bus")

pudiya vaakkugaL

| | |
|-------------------------------|---|
| paTTam | a section of Trivandum |
| keerikkyo | contraction of /keeri koLLu/ "Just get in" |
| <u>innaa</u> | here (it) is; similar to / <u>idaa</u> / |
| <u>nirtt-</u> ; <u>nirtti</u> | to stop (it); to make (it) stop |
| erann-; eranni | to descend; to get down; to get off |

Scene: A foreigner is standing at a bus stop. A noisy bus lunges to a halt some twenty yards beyond the crowd of about thirty waiting people. The foreigner runs up to the bus with the rest of the crowd and calls through the window to the conductor...

For.: *ii basu paTTam vaṛe poogumo?*

Cond.: (shouting above traffic noises) *oo—illa. ii basu poogilla. aDutta basu poogum.*

For.: *oo, ṣeṇi.*

(He steps back to wait, then rushes toward the next bus— which stops near the bus stop—and calls to the conductor...)

ii basu paTTattu poogumo?

Cond.: *oo, poogum. keerikkyo. id' angooTT' aa' poogunnuadu.*

For.: *ṣeṇi. (climbs aboard, then asks conductor...) iviDeyaDutt' aaNo paTTam?*

Cond.: *iviD'enn' ofu faNDu maayil uNDu.*

For.: *oo, ṣeṇi.*

Cond.: (handing for. the ticket) *idaa tikkettu.*

For.: *aa, oo ṣeṇi. (looking at ticket) oo, ifupadu paysa. innaa. (a little later) vaNDiyonnu nirttu. enikky' iviDe erannaNam.*

DRILI. 6: CONVERSATION ('Directions to the New Secretariat')

Interact with your teacher as he gives you the following (or similar) directions for going to the New Secretariat from Chale Bazaar, making sure you understand the directions, asking him to repeat where necessary, repeating the instructions to make sure you understand, etc.

puḍiya vaakkugaL

| | |
|-----------------|--|
| verude | nothing; no particular reason |
| stalam | place |
| niṣṣayam | certainty |
| pinneyum | still more |
| oLLam | about |
| rooD'ee | along the road (contraction of /rooDil kuuDe/) |
| -pam | when... (variant of /-appool/) |

| | |
|--------------------------|--------------------|
| čeeŕ-; čeer <u>nnu</u> | to join; to arċ to |
| o <u>nnu</u> kuuDi | once more |
| e <u>dir</u> | opposite |
| ve <u>Lu</u> tt <u>a</u> | white |

Scene: čaale basaaru, tiŕuvan'ndapuŕam.

A curious Malayali sees a saayppu wandering around the market area.

Mal.: iviDe basaaril end 'eyyunnu?

saayppu: ñaan verude stallam okke kaaNaan vannad' aa'. pakŠe enikkyu niu sekretTeeriyattu vaŕe poo'aNam. vaRi enikkyu niščayam illa. onnu paraññu taŕaamo?

Mal.: oo. parayaam allo. vaRi vešamam illa. iisttu forttu (East Fort) čenniTTu valattooTTu tiŕiyuga. valattooTTu tiŕiññiTTu overbridge kaRiññu pinneyum poo'aNam. pinne oŕu—oŕu maayi (mile) oLLam poo'aNam. aa meen rooD'ee. kure oŕu maayi kaRiyampam ii meen rooDu vellayambalam rooDum aa'yiTTu čeeŕum. aviDe večč' onnu kuuDi valadooTTu tiŕiy'a (tiŕiyuga). appa koračču naDannu kaRiyampam, aa myusiyam (museum) ariyaamo? oŕu valiya keTTiDam? adinu neefe appurattu kaaNunna—alla, adinde neefe edir vašattu kaaNunna—aa veLutta keTTiDam uND' allo. ad' aaNu niu sekretTeeriyattu.

DRILL 7: GETTING DIRECTIONS

Have similar exchanges with your teacher or other students, using different starting points and destinations. You may want to continue to use the map of tiŕuvan'ndapuŕam or your teacher might draw maps of other Kerala towns or villages, or you could use your training site.

*pudiya vaakkugaL*Nouns

| | |
|-----------|-------------------------------|
| sandoošam | happiness; happy |
| kaNakku | mathematics |
| bhaggi | beauty |
| višamam | difficulty |
| tiirčča | certain |
| tefuvu | street |
| duufe | distance |
| mukkhu | corner |
| farlaag | furlong |
| kaašu | money; name of old coin |
| upagaafam | aid; help |
| adigam | a lot |
| eggum | nowhere |
| kavale | corner |
| pakše | but |
| kandakTar | conductor |
| paTTam | an area in Trivandrum |
| verude | nothing; no particular reason |
| stalam | place |
| niščayam | certainly |

Adjectives

| | |
|---------|----------|
| oLLam | about |
| edir | opposite |
| veLutta | white |

Verbs

| | |
|------------------|------------------|
| čiŋkky-; čiŋčču | to smile |
| uNDaag-; uNDaayi | to be; to become |

Verbs (cont.)nirtt-; nirtti

to make (it) stop

erann-; eranni

to descend; to get down;
to get outčeef-; čeernu

to join; to add

Post-Positionvečču

at (takes locative)

Grammar Words

-aayi

adverbial participle

ado

or

-anevery sorry (similar to /allo/
but more apologetic)

-pam

when... (variant of /-pool/)

ExpressionsvalattoTTu

to the right

appa

then

ende 'yi'

contraction of /ende kayyil/

vaLafe upagaafam

many thanks

inaahere; here it is (like /idaa/)onu kuuDi

once more

PART II

The materials in Part II can be used in a variety of ways both during the training program and after arrival in India.

All new words can be found in the glossary, while notes on grammar not learned in Part I will be found in Appendix III.

iuNiT eTTa

ADDITIONAL CONVERSATIONS, READINGS, ETC.

1. Training Site: "How to Make Chicken Feed"

Betty: innu teknikkal klaassi' poo'yo?

Chester: uvvu. ni vannille?

Betty: illa. inn' end' aaN' eDuttadu?

Chester: kooRiykkyu tiitti uNDaakkunna vidam.

2. Training Site: "Studying Malayalam"

Teacher: namma'kk' inn' endu paDikkyaNam?

Student: malayaaLam paDikkyaaM.

Teacher: ŒeŒi. Œaan parayunnadu niŒŒaL orakke parayaNam.

Student: parayaam.

Teacher: enikkyu jooli ŒeyyaNam ennu parayu.

Student: enikkyu jooli ŒeyyaNam.

3. "No School Today"

1st child: veeNu, ni innu skuuLil poo'N'ille? (/poogunn' ille/)

2nd child: illa. inn' enikkyu skuuL illa.

1st: inn' endu koND' aaNu skuuL illaattadu, avudiyaaNo?

2nd: innu viŒŒ alle? adu koNDu enikkyu skuuLil poo'NDa.
(/poogeeNDa/)

1st: ŒeŒi. ennaal namu'kku kaLikkyaan poogaam. ni vaŒunnille?

2nd: Œaan viTTil ŒoodiŒŒiTTu vaŒaam. ni pokkoolu.

4. *Childrens' poem or song: "kaakkee, kaakkee"*

kaakkee, kaakkee, kuuD' eviDe,
kuuDin' agatt' oŕu kuññ' uNDo?

kuññinu tiitta koDukkaaññaal,
kuññu kiDannu kaŕaññiDum.

kuññee, kuññee, ni taŕumo?
ninnuDe kayyile neyyappam.

illa, tañilla, neyyappam
ayyo! kaakkee pattiččo?

5. Shopping: "What Color Sari Do You Like?"

lada: liilee, ninakk' eedu nirattil uLLa saafiyaaN' eettavum isTam?

liila: paččayaa' nallad' enn' enikkyu tonnunnu.

lada: pakše ñaan ořu veLutta saafiyum karutta blasum aaNu
vaaᅇᅇikkyaan poogunnadu.

liila: pačča saafiyum mañña blasum aa' ninaku nannaayi
čeefunnadu.

lada: šeři. ennaal ninde isTam poole aagaTTe.

6. Travelling: "A Bus Ride"

A man boards a crowded bus along with many others.

Conductor: (gesturing to the passengers to move back) kayari
ninn'oolu, kayari ninn'oolu. (/ninnu koLLu/)

Passenger: ořu myusiyam.

Conductor: (giving ticket) ifupadu paysa.

Passenger: (giving money) myusiyam ettumpool onnu parayaNam.

Conductor: šeři. (after several stops the bus comes to the museum)
myusiyam aayi. (The passenger gets off.)

7. *Traveling: "Ricksha Ride"*

- Foreigner: eya, rikšaa.
- rikšakkaafan: saarin' eviDe poo'Nam?
- Foreigner: reelve stešaniI poo'Nam.
- rikšakkaafan: kayari iřikkyu saar. (The foreigner gets in and they go to the railroad station.)
- Foreigner: kuuli endu veeNam?
- rikšakkaafan: saarin' iřTam uLLadu tannaal mađi. (The foreigner gives him a rupee.) idu poořa saar. řaNDu řuupayengilum tařaNam.
- Foreigner: idu tanne adigam aaNu. kuuDudal tařilla.
- rikšakkaafan: (getting louder) paysa tařaade iviDennu poogaan pattilla.
- Bystander: end' aa' kaafyam?
- rikšakkaafan: valiya saaypp' aaN' ennu paraññu naDakkunnu.
veela 3Duttaal kuuli tařilla saar.
- Foreigner: ořu řuupa řaan koDuttu.
- Bystander: (to the rikšakkaafan) ninakk' ořu ři řpa kiTTiyille?
adu mađi. po... po...

8. Travelling: "Buying the Train Ticket"

Passenger: aaluv_uve_ukk_u' o_u t_ukk_utt_u t_uaf_u.

Ticket Seller: ip_upo' t_uaf_uam.

Passenger: va_uND_ui u_uDane va_uf_umo?

Ticket Seller: pa_udinan_uju mi_uni_uTT_u lee_uT aa_uNu.

9. Travelling: "Hiring a Porter"

Passenger: ii pe_uTT_ui e_uDukk_unn_uadin' end_u kuu_u!i vee_uNam?

Porter: an_uju fu_upa t_uanne_ukk_uyu saare.

Passenger: fa_uND_uu fu_upa ma_ujiyo?

Porter: poo_ufa saare.

Passenger: e_uTT' a_uNa kuu_uDe t_uaf_uam.

Porter: šēfi saare.

Passenger: eḡgil peTTi aaampaarTmendil vaykkyu.

10. Travelling: "Buying from Vendors at the Station"

The train comes to a stop at a small station.
A fruit vender is heard calling his wares.

Fruit vender: ooranju, mundifi, maanna, (to a passenger) valladum
veeNo, saare?

Passenger: mundifi endu vila?

Fruit vendor: kiilokkyu onnafa ruupa.

Passenger: šēfi, afa kiilo taṛu. pattu ruupakkyu čillarayuNDu?

Fruit vendor: uNDu, saaru. (He gives the change.) ooranju veeNDu
saar.

Passenger: veeNDa.

Fruit Vendor: onnaandaṁu maṅṅa, saaru. sahaaya vilakkyu tafaam.
(/onnaam tafaam/)

Passenger: ippo' veeNDa.

A newspaper boy comes along.

Newsboy: patram veeN'o, saare?

Passenger: hindu of' eNN' uNDu.

A boy selling coffee and tea shouts his message

Boy: kaappii . . . čaayaa . . . kaappii . . . čaayaa . . .

Passenger: eya. ofu kaappi ta. (He takes the glass of coffee, the boy disappears down the line for a while but reappears to get his glass and money just as the train is about to go.)

Passenger: endu kaašu veeNam?

Boy: ifupattanju paysa. saar, vaNDi viDaar aayi. veegam glaasu ta. (Running along with the train) veegam ta, saaru, . . . glaasu ta. . . .

11. Travelling: "In the Backwaters"

Scene: Alleppey (/aLeppuRa/) the Inland Water Transport Office on the boat jetty. Many people are in the office, all trying to get their questions answered at once.

Passenger 1: kollatteekkyu booTT' eppooR aa'?

Clerk: koyalooNu? (Quilon?)

Passenger 2: .pandfaNDafak!;yu.

(Passenger 1, having obtained the information, goes to the boats.)

Passenger 1: ii booTT' aaNo kollatteekkyu?

Bystander: adu kollatteekkyu, idu koTTayatteekkyu.

(Passenger 1 gets on the Quilon boat)

Ticket man: eviDeekkyu?

Passenger 1: tooTTappilli.

Ticket man: naalpedu paysa.

Passenger 1: aviD' eppooR ettum?

Ticket man: muunnu maNikkyu.

Passenger 1: (after waiting some time for the boat to leave)
pandfaNDafa kaRiññ' allo. booTT' viDaar aa'yille?

Ticket man: ippo' viDum.

(Two and a half hours later the boat stops at a small jetty.)

Passenger 1: tooTTappilli aa'yo?

Boat man: aa'yilla. aDutta jeTiyaa'.

(at the next jetty . . .)

Passenger 1: tooTTappilli aa'yo?

Boat man: aa'yilla. aDutta jeTti. (pointing to the tea shop on the bank) caaya kuDikkyaNo?

Passenger 1: kuDikkyaNam.

Boat man: booTtu viDaan pattu miniTtu taamasikkyum. (After twenty minutes or so the boat calls to the many passengers still in the tea shop . . .) veegam vaa. booTtu viDaar aayi.

(at the next jetty)

Passenger 1: toTappilli aa'yo?

Boatman: aayi.

(The passenger gets off.)

12. Bargaining: "Bargaining with a Fruit Seller"

Customer: ii paRam endu vila.

Vender: of' eNNattin' ifupadu paysa.

Customer: ifupadu paisa adigam aaNu. vila kurayumo?

Vender: oŕu Dasan eDukkaam eggil padineTTu paysakkyu tafaam.

Customer: padinanju paysa madiyo?

Vender: ŕeŕi. saarin' etra Dasan veeNam.

Customer: oŕu Dasan madi.

13. Bargaining: "Buying Grapes"

Customer: mundifi endu vila?

Vender: kiilookkyu anju fuupa saaru.

Customer: anju fuupayo? ñaan innale vaangiyadu muunnu fuupakky' aaN' allo?

Vender: ippool ellaattinum valiya valayaaNu saaru.

Customer: adu poo'TTe. vila koračču tafaan pattumo?

Vender: pattilla, saar. oŕu paysa koračču tafu'lla.
(/tafugeyilla/) (The customer begins to walk away.)
eedaayaalum saaru čood!ččad' alle? naalu fuupakkyu tafaam.

Customer: naalu fuupakkyum veeNDa. (again starts to walk away)

Vender: aggane poogalle saaru. muunnengil muunnu. saar' iggooTTu vaa... (He weighs the grapes.)

Note: (/ellaattinum/ "for everything" /ellaam/ plus dative case plus /-um/)

14. Bargaining: "Buying Mangos"

Vender: nalla maanggayuNDu, saaru.

Customer: end' aa' vila?

Vender: Dasanu muunnu fuupa.

Customer: vila kurayo?

Vender: illa saaru. nalla maanggayaaNu. muunnu fuupa tafaNam.

Customer: šeñ, čilitta maanga veeNDa. nalladu tafaNam.

Vender: nalladu tafaam saaru.

15. Directions: "Where's the Bank of India?"

Foreigner: baṅṅ' ov indy' eviD' aaN' enn' ariyaamo?

Malayali: enikkyu šefikky' ariyila. aDutt' uLLa taaksikkaarooDu
čoodikkyu.

(The foreigner approaches a taxi driver.)

Foreigner: baṅṅ' ov indy' aafis eviDeyaaNu?

Taxi driver: ende kuuDe vafu, saaru. nama'kku kaaril poogaam.

Foreigner: adu veeNDa. aṅṅooTT' uLLa vaRi paraññu taḥu.

Taxi driver: ii vaRiy'e neeḥe poogu. appoo' ofu valiya viiDu kaaNaam.
adinde appuratt' uLLa mañña biLDiṅṅ' aaNu baṅṅu.

16. Guest in a Home: "Arrival"

Host: vafu, vafu. aviDe iḥikkyu. purattu nalla čuud' aaN' alle?

Guest: ade.

Host: kuDikkyaan kaappi veeN'o čaay' veeN'o?

Guest: oo kaappi maḍi.

Host: niu yoorkil aaNu viiD' alle?

Guest: ade, ade.

Host: viiTTil aafokky' uNDu?

Guest: ammeyum aččanum ofu sahoodafiyum uNDu.

Host: ḥaṅṅaluDe aahaafam iṣTam aaNo?

Guest: iṣTam, vaLaḥe iṣTam aaNu. bhaaḥy' eviDe?

Host: agatt' uNDu. aahaafam uNDaakkunnu.

Guest: etra kuTTigaL uḥDu?

Host: (proudly) pattu.

Guest: muutta kuTTikky' etra vayass' aayi?

Host: iḥupadu vayass' aayi.

Guest: iLay' kuTTikkyu?

Host: iLayadinu muunnu vayass' aayi.

Guest: ellaavañum iviDeyuNDo?

Host: illa. řaNDu peef' kooLeejil paDikkyunnu . . . tiřuvan'ndapuřattu.

Guest: bhaafyakkyu jooliyuNDo?

Host: oo! illa, illa.

17. Guest in a Home: "Bathing"

favi: nama'kku k:Likkyaan poogaam.

Bill: eviDeyaaNu kuLikkyunnada.

favi: kuLattil.

Bill: poogaam. (pua)

favi: eNNayum sooppum veeNo?

Bill: sooppu veeNam. eNNa veeNDa.

18. Guest in a Home: "Meal time"

favi: amme, uuNu ṭayaar aa'yo?

amma: ippool aagum. ila iTT'oolu. (/ITTu koLLu/)

favi: (to Bill) ṭarayil iṭikyaNam. (sets a banana leaf in front of Bill)
aadyamaayi ila kaRugaNam. (They wash the leaves. amma enters
with /ney/ and other side dishes (/kuuTTaan/) and begins serving.)

amma: čooru madiyo?

Bill: madi, madi.

favi: alpam moof' oRikkyu.

Bill: miin ofu kašNəŋ 'uuDe ṭaŋu.

favi: (after eating) ila veLiyil kaLayaNam.

19. *Setting in: "Getting a Ration Card"*

This conversation is interspersed with English phrases, reflecting the general practice in many government offices of speaking half in English, half in Malayalam.

Visitor: (to peon) reešan kaarDinuLLa abeekšaa foorm eviDeyaaNu koDukkunnadu?

Peon: iviDe iřikkyaNam. aaL ippo' vařum. faarm koDukkunn' aaL puratteekkyu poo'yifikkyyugeyaaNu. (The visitor sits down to wait)

Visitor: (iřupadu miniTTu kaRiññu) aaLu vanna?

Peon: vanna. ippo' vařum.

Visitor: eppo' vařum?

Peon: ippo' vařum. puratteekkyu pooyad' aaNu. uuNu kaRikkyaan poo'yad' aaNu. solpam kuuDi iřikkyaNam. (eedaanum minittugaLkku šeeřam) da, saaru vanna.

Clerk: What do you want?

Visitor: oř' abeekša foorm veeNam. reešan kaarDin'uLL' abeekša foorm.

Clerk: nookkaTTe. (to peon) ořu kaseeřa koNDu vařu. (peon brings a chair into the office.) iřikkyu. Sit down. foorm uNDo'nnu nookkaTTe. (He leaves the visitor sitting. After some 15 minutes he returns.) foorm tiriņu pooyi. Out of stock. řaNDu divasattinagam kiTTum.

Visitor: ennu vannaal kiTTum? ennu vařaNam?

Clerk: onnu řaNDu divasam kaRiññu vařaNam.

Visitor: ennaal pinne vařaam.

Clerk: um. řaNDu divasam kaRiññu.

Visitor: All right. Thank you.

Note: /uNDo'nnu/ is a contraction of /uNDo ennu/.

20. "Telling the Servant to do an Errand"

- Employer: goopaalaa! ninakk' aa reešan aappis eviDeyaaN' enn' ariyaamo?
- G: oohoo. ariyaam allo.
- Employer: ennaal eviDeyaaN' ennu para keeLkkaTTe.
- G: adu iviDeninnu neefe meen rooD'e koračču duuram poogumpool ofu praymeri skuuL kaaNaam. adind' edir vašatt' ifikkyunna pudiya keTTiDam aaNu.
- Employer: appool ninakk' ariyaam. ni mumb' aviDe poo'yITTuNDu?
- G: aviDe poo'yITTilla. adu vaRi poo'yITTuNDu.
- Employer: ennaal innu ni aviDe pooyi reešan anuvadičču kiTTaan uLLa ofu apeekša foorm vaṅu,¹ koNDu vaṅaNam.
- G: šeṅi. ippool ṅanne poo'yITTu vaṅaam.
- Employer: peTTanna vaṅaNam. iviDe mattu jooligaL uNDu.
- G: ennaal saykkiLil pooyITTu vaṅaam. ofu iṅupaḍu paysa kuuDi veeNam. (for rental of cycle)
- Employer: idaa iṅupaḍu paysa.
- G: ṅaan idaa vaṅnu kaRiṅṅu.

21. Donations: "We Don't Usually Give"

Scene: Severai people come to ask the saaru for a donation.

Solicitor: saar, ñaṅṅaL iviDe aDutt' oṛ' aarTTsu klabbil ninnu
vafugeyaaNu. adinde aniveersariyaaNu. endeggilum
sambaavana tafaNam. ("arts club"; "anniversary")

saaru: ñaṅṅaL saadaaṛaṅa sambaavan' onnum koDukkaar illa.

Solicitor: saarin' iṣTam uLLadu tannaal maḍi.

saaru: (calmly and politely) ñaan aadyam paraññille? tafaan
nivarTTiyilla.

22. "Getting Sandals Repaired"

-Customer: *ii paRaya čeřuppu nannaakkaamo?*

Repairman: nannaakkaam.

Customer: endu veeNam?

Repairman: pandraND' aNa.

Customer: kurayille?

Repairman: adi' korečču pattilla.

Customer: šefi. nannaakki kooLu.

23. Health: "How's Your Stool?"

Doctor: end' aa' suukkeeDu?

Patient: vayar iLakkam.

Doctor: malam enjineyaa' poogunnadu?

Patient: veLLam pooleyaa' poogunnadu.

24. Typing: "Ordering Copies of a Paper"

Scene: At the "Modern Typewriting Institution," Trivandrum

Foreigner: idinde kooppi eDuttu tafaamo?

Typist: tafaam. etra kooppi veeNam.

Foreigner: naalu. idu poole tanne kooppi eDukkaNam. ofu tettum
vafaan paaDilla.

Typist: idu poole tanne eDuttu tafaam.

25. Tailoring: "Getting a Dress Copied"

Scene: A /maadaamma/ (sun bonnet, dark glasses, camera, etc.) appears at the entrance of the "Singapore Tailor Shop."

tayyalkaafan: endu veeNam?

maadaamma: oŕu fraakku taykkyaNam. (She takes a sleeveless dress from her bag and shows it to the tailor.) ii fraakku poole tanne taykkyaNam.

tayyalkaafan: taykkyam. aLav' eDukkeENDe?

maadaamma: veeNDa. (pointing to the arm hole) ii vityaasam kaNDa? (referring to the fact that front side of arm hole is cut further in than back side)

tayyalkaafan: uvvu. iviDe tuNi kayeri eraggi ifikkyunnu.

maadaamma: idu poole tanne veTTaNam. pinne idinde erakkam ŕaND' inju kuuTTaNam.

tayyalkaafan: ŕeŕi.

maadaamma: kaRuttu mudal afa vafe itrayum erakkam maDi.

tayyalkaafan: itrayum niLam uLLa sip iviDe kiTTilla.

maadaamma: sip ŕaan taŕam.

tayyalkaafan: ŕeŕi. enraal of' aaRčča kaŕiŕiŕu vaŕu.

Note: /iviDe tuNi kayeri eraggi ifikkyunnu/

/kayeri/ is the verbal adverbial form of the verb meaning "to climb; to go up; to enter" while /eraggi/ is its opposite meaning "to descend; to go down; to go out." The expression /kayeri eraggi ifikkyunnu/ refers to places where (1) two or more adjacent similar things are uneven, and (2) the unevenness is visible.

26. Tailoring: "Selecting a Pattern"

tayyalkaafan: vafu. agatteekkyu vafu. valladum taykkyaan uNDo?

maadaamma: uNDu. ofu frookku taykkyaNam.

tayyalkaafan: ii pustagattil pala paatteeNum koDuttiTT' uNDu.
iSTam uLLadu nookki eDukku.

maadaamma: (finding a pattern in the book) ii paatteeN koLLam.

tayyalkaafan: ennaal aa vidattil taykkyaam.

maadaamma: sliivias aa'yiTTu tayccaal madi.

tayyalkaafan: sefi. of' aaRcca kaRinnu tafaam.

27. "Two Friends on an Outing"

1st: aa laandskeep' 'aNDō? nama'kk' adinde foōTTō eDukkaam.

2nd: kyamerayil filim illa.

1st: filim ende peTTiyil uNDu.

2nd: (after searching for the film) ninde peTTiyil kaaNunnilla.

1st: ni nalla poole nookku.

2nd: iviDeyilla.

1st: ennaa' ñaan nookkaam. (He looks but doesn't find it.)

2nd: ayyo! kaaNunnill' allo? peTTiyil uND' ennu toonni.

1st: saafam illa. poo'TTe. ini vařumpool eDukkaam.

28. Reading: "Clothing Worn in Kerala"

keefaLattile aLugaL pala tařam vastran̄gaL uDukkunnuNDu. čuuDu
kuuDumpool muND' uDukkunnad' aaNu sugam. kure varřan̄gaLkku
mumbu řarTT' iDunnavar kurav aa'yifunnu. ennaal ippool řarTT'
illaattavare kaaNaan prayaasam aaNu. paTTaNan̄gaLil uLLa čeruppakkaafaaya
čila puřuřanmaar paand' iDaar uNDu. kooTT' iDunnavařum tay
keTTunnavařum kurav aaNu. juba iDunnavařum uNDu.

striigaL saadařana muNDum blausum upayoogikkyunnu. ippool
kuuDudal striigaL saari uDukkunnuNDu. peNkuTTigaL paavaada
uDukkunnu. čilar daavanaNiyum iDaar uNDu. čeriya peNkuTTigaL frookk'
iDunnu.

Note: /iDaar uNDu/ See /-aarunDu/ in index.

29. "Oh, Tragedy, No Cookies Left"

Wife: onnu kaDayil pooyiTTu vañu.

Husband: endinu?

Wife: biskettu tiirnnu pooyi.

Husband: itra veegam tiirnnu? niyaan' adu muRuvan tinnadu.

Wife: ñaan maatram alla. niñgalum tinniTT' uNDu.

Husband: edaayaalum enikkyu kaDayil poogaan pattilla.

Wife: (sobbing) ñaan ippol endu tinum?

Husband: onnum tinneNDa. (louder sobs) eya peeDikkyeNDa.
biskettu vaannaNam ennu ñaan veelakkaañanoDu
paraññiTT' uNDu.

30. Idiot Joke: "Should I Close the Door at Night?"

Idiot Servant: (pointing to the front door) faatri ii kadag' aDakyaNo
saar?

Employer: (sarcastically) aDakkyeNDa. kaLLanmaarkku kayaraan
uLLad' aile, ii vaadil.

Idiot Servant: oo, ennaal turanniTT' eekkyam.

31. Idiot Joke: "How to be Two Places at Once"

Idiot Servant: saaru, ii kuppi meešappurattu vaykkyaNo, šelfil
vaykkyaNo?

Employer: faND' iDattum vaykkyu.

Idiot Servant: (after trying his very best) adu pattunnilla, saaru.

Employer: end' aa' kaafaNam?

Idiot Servant: kaafaNam ariñnuuDa, saaru.

32. Comedy: "Bedlam on the Bus"

Scene: A crowded bus. The conductor holds out a ticket to a passenger
who searches his pockets for the money and then yells . . .

Passenger: ayyoo! ende peRsu kaaNaan illa.

Conductor: endu? peRsu kaaNaan ille?

Passenger: illa. ende řuupa muřuvan pooyi... (The man is frantic... The conductor stops the bus and calls a policeman from the street. The passengers crowd around as the policeman interrogates the robbed man.)

Policeman: niggaLuDe peRs' endu niram uLLad' aaNu.

Passenger: karuttadu.

Policeman: adil etra řuupa uNDaa'yifunnnu?

Passenger: nuuru řuupayum koračču čillarayum.

Policeman: niggaLuDe aDutta ifunna aaL eed' aaN' enn' ariyaamo?
(The man looks over the other passengers.)

Passenger: ariyaam. aa pokkam uLL' aaL aaNu.
(The policeman calls the tall fellow over.)

Policeman: niggaLuDe kayyil uLLa saadanangg' ellaam onnu kaaNanam.

Tall man: adin end' aa kaaNičču tařaam allo. (He shows all his belongings.) peeRs uLLad' eviDeyaaN' ennu řaan kaaNičču tařaam, saaru. (At this, the crowd becomes more excited.)

Policeman: peRs' eviDeyaaN' uLLadu?

Tall man: (pointing to the owner of the purse' iyaaLuDe kayyil uNDa.)

Passenger: adu kaLav' aaNu, saaru.

Tall man: saaru, iyaaLuDe baagil uLLa saadananggaL onn' eDutta nookku.

(The policeman searches the man's bag and finds a black empty purse.)

ivan baagil ninnu peRs' eDutta nookkunnadu řaan kaNDa.
adil pays' uND' aa'yifunnilla. appoo' kandakTare
pattikyaan eDutta trikk' aaN' idu.

Policeman: (to the passenger who has been "robbed") eDa.
steeřanileekyu naDakka. (He arrests the man and takes him to the station.)

iuNiT ombadu

NURSING

1. Useful Medical Expressions

Mayalalam

nippaLkk' inn' engane ifikkyunnu?
suukkeeD' aa'yitt' etra naaL' aayi?

substitute for /naaL/

/aaRiĉĉa/

/maasam/

/kollam/

English

How are you today?

How long have you been
feeling badly?

week

month

year

niggaLkk' endu patti?

eppool patti?

adin' endu čeydu?

niggaL endu mafunnu kaRičču?

/čikilsa/

niggaL endu čikilsa čeydu?

ad' (mafunnu) aafu tannu?

ad' (čikilsa) aafu čeydu?

čikilsakk' iviDe vafaan taamasiččad'
end' aaNu?

ħaan parayunnadu niggaLkku
manassil aagunnuNDo?
(aa'yo?)

/guNam/

idinde guNam kiTTaNameggil, niggaL
id' enum kaRikkyaNam (čeyyaNam).

niggaL _____ divasam (—aaRčču;
_____ masam) kaRiħħu maDaggi
vafaNam.

/alleggil/

/koDutt' ayakk-/
/eRuttu/

niggaLkk' ini endeggilum veeNameggil
klinikkinde samyattu vafugeyo
alleggil of' eRutt' koDutt'
ayakkugeyo čeyyu.

/veeNDi

/praavašyam/

/malam/ (noun)

/mala/ (adjective)

/šodana/

What happened to you?

When did it happen?

What did you do for it?

What medicine did you take?

treatment

What treatment did you take

Who gave it (medicine) to you?

Who gave it (treatment) to you?

Why did you delay coming here
for treatment?

Do you understand what I am
saying?

goodness

If you are to get the good of
this, you must take it (do
it) regularly. (everyday)

You must return in (after) _____
days. (_____ weeks; —months).

if not

to send (to cause to be given)

note, letter, message (kattu)

If you need anything more,
either come during (at)
clinic time or (if not)
send a message

needs

times

excrement

excrement

elimination

innu (/innale/) niṅṅaLkk' etra
praavašyam mala šodana
uND'aayi?

How many times have you had
a motion today (did you have
_____ yesterday)?

innu (/innale/) niṅṅaLkk' etra
praavašyam malam pooyi? (or)
... vayar oRiññu

(This is probably a more earthy
expression.)

niṅṅaLkk etra divasam aayi malam
poogunnilla? (or) ... vayar
oRiyunnilla.

How many days has it been
since you had a movement?

/iLagiya/ (adjective)

watery, diarrhetic

/čali/

mucous

/faktam/ (noun)

blood

/čooṛa/ (noun)

blood

/ayañña/ (past verbal adjective)

soft (unformed)

kaTTi

hard (thick)

malam eggane aaNu? iLagiya
malamo? ayañña malamo? kaTTi
uLLa malamo? čali uLLa malamo?
faktam uLLa malamo?

How was the motion, watery?
soft? hard? mucousy?
bloody?

/bakšaNam/

food

/fuji/

taste

niṅṅaLkku bakšaNattinu fuji uNDu?
(or) višapp' egganeyaaNu?

How is your appetite?

/garpam/

pregnancy

niṅṅaLkk' etra maasam garpam uNDu?

How many months pregnant are
you?

/ennu/

which day; when

/oDuvil/

at the end; last

/oDuvilate/ (adjective)

last

/tiNDaañi/

menstruation

oDuvilate tiNDaañi enn'
aa'yifunnu?

When was your last menstrual
period? (This is the most
direct way to form this ques-
tion. It should usually be
avoided.)

ningaLuDe maasakkuLi enn'
aa'yifunnu?

enn' aaN'oDuvil purattayadu?

/garpappaatram/

ningaLuDe garpappaatram nookaNam.

/sammadikkyu-; sammadičču/

narsineyo daakTreyo nookaan
sammadikkyumó?

idu _____ (dative ending) uLla
mafunn' aaNu.

/baagattu/

tala veedana talayuD' yeedu paagatt'
aaNu?

čevi veedana faNDu čevikkyum
uNDo?

/čen/ (adjective)

čepkaNN' aaNo?

/kaaRčča/

kaaRččayille?

faNDu kaNNinum kaaRuččayuNDo?

/toNDa/

toNDakkyu veedanayuNDoo?

purattu eviDeyaaNu veedana?

/vifal/

vifalino kaikkyo veedanayuNDo?

/mooNa/

When was your monthly bath?
(a better way to ask the
above—Hindu women bathe
on the last day of period.
Question can be asked this
way of Christians and Mus-
lims too.)

When were you last out? (re-
flects custom of sitting
apart from others during
period; mostly for Hindus)
womb; uterus

You need a vaginal examination.
to allow

Will you allow the nurse or Dr.
to look?

This is medicine for _____ (eyes,
ears, etc.)

side

The headache is on which side of
the head?

Is the earache in both ears?

red

Do you have "red eyes"?

sight

Don't you have sight?

Do you have sight in both eyes?

throat

Do you have a pain in the throat?

Where in the back is the pain?

finger

Is the pain in the finger or hand?

gum

mooNayil ninnu čoorā (řaktam)
vařaar uNDo?

/řarddi/

řarddi uNDo?

/muutram/

/teLiřřa/

/kalāņņiya/

muutram vaLafe poogunnuNDo?

muutrattinde niram end' aaNu?

mařřeyo? ooranjo? čuvappo?
teLiřřo? kalāņņiyō aaNo?

/tolli/

/muriva/

tolikkyā muriv' pattiyo?

/čuma/

niņņal^lkku čumayuNDo?

kapam vařumo? čoorā (řaktam)
vařumo?

/kuLiřa/

/viyarkk-; viyarčču/

niņņal^lkku kuLiř' uNDo? paniyuNDo?
viiyarkunnuNDoo?

/viřappu/

/řuži/

/tiife/ (plus negative verb)

niņņaluDe viřapp' (řuži) eņņane
iřikkyunnu?

tiife viřapp' ille?

koračču viřapp' uNDo? nalla
viřapp' uNDo?

Do you sometimes have bleed-
ing from the gums?
(See /-aar/ in index.)

nausea

Do you have nausea?

urine

clear

cloudy

Is there a lot of urine?

What's the color of the urine?

Is it yellow, orange, red,
clear, cloudy?

skin

cut

Do you have sores on the skin?

cough

Do you have a cough?

Do you bring up mucous?
blood?

chills

to sweat

Do you have chills? fever?
sweating?

hunger

sensation of taste

not at all

How is your appetite?

Do you have no appetite at all?

fairly good? good?

/karakkam/

tala karakkam uNDu?

etra naaL aayi uNDu?

dizziness, giddiness

Do you have dizziness?

How long have you had this?

2. Scabies (čori)

čori enna foogam aaNu niggaLkk' uLLadu. "kuDalil uLLa višāamšam, fakTaččuDu, goodambu kaRikkyuga, kutti vaykkyuga mudalaaya kafaNappaL koND' alla, ii foogam uNDaagunnadu. 'itch mite' ennu čeriya aNukkaL aaNu ii foogam uNDaakkunnadu. id' of' aaLil ninnu, matt' of' aaLileekkyu pagafunnadu aDutta peřumaařunnadu koND' aaNu. kuTTiřaLkku avafuDe foogam uLLa mattu kuTTugaařil ninum idu pagafunnu. angine foogam viITTile matt' aaLugaLkkum uNDaagunnu. foogaaNukkaL pagarna šeešam iřupatteTTu divasattin'

uLLil foogalekŠaNannaL kaaNaan tuDannum. pakše foogalekŠaNannaL kaaNunnadīnu mumbu tanne niṅṅaLil ninnu matt' aaLugaLkku foogam pagafaam.

ii foogattinde lekŠaNam čoriččil aaNu. niṅṅaL čoriyumpool nagam koNDu toli muriyunnu. ii murivil aNukkaL kayarunnadu koNDu čori uNDaagunnu. saadaafaNeyaayi foogigaL čigalsakkyu vafunnad' ii samayatt' aaNu. ii samayattu šefiyaayi nookkaad' ifunnaal valiya abatt' uNDaagum. 'nephritis' enna foogam čoriyil ninn' aaN' uNDaagunnadu. kaNNinde poolayilum, mughattum niifu vafugeyaaNu, ii foogattinde lakŠaNam. ii foogam eLuppam uNDaagunnadu kuTTigalkk' aaNu.

kutti vaykkyalum, mafunnum, gaLigayum onnum ii foogatte maattilla. ii foogam vafuttunna aNukkaL jivikkyunnadu niṅṅaLuDe toliyil aaNu. adu koNDu mafunnu tolippufattu tanne pufattaNam. foogam tirttu maarunnadīnu, niṅṅaLuDe viITtil uLLa ellaavafeyum čigilsikkyaNam. šefiaaya vidham čigilsiččilleggil ii foogam maarilla. ii foogam šefiyaayi čigilsikkyaan uLLa vidham ũaan paraññu taafaam. aaddyamaayi nalla sooppu koNDu teečču kuLikkyaNam. deham (šaṅṅam) nannaayi tuDaččadīnu šeeŠam mafunnu šaṅṅam muRuvan pufattaNam. čoriyuLLa bhaagattu maatram poofa. aDutta faNDu divasam kuuDi mafunnu pufattaNam. ii divasannaLil kuLikkyeřudu. naalaam divasam nannaayi sooppu koNDu kuLikkyaNam. pinne alakkiya vastram iDaNam. adu kaRiññu paRaya vastrannaLum talayiNayurayum kiDakkaviñiyum veLLattil iTtu tiLappikkyaNam. allengil veyilatt' iTT' uNakkiyeDukkaNam (uNakkaNam). iniyum endengilum samšayam uNDengil ofu dokTarooDu čoodikkyu.

iuNIT pattu

FAMILY PLANNING

1. Truly, a Small Family Would Be a Happy Family

a. If Your Child Could Speak

niḡḡaLuDe kuññinu samsaañkkyaan kaRiññaal

ñaan niḡḡaLuDe anju kuññuḡḡaLiL of' aaL aaNu. nammuDe viITTile řaNDaamatteyum oDuvilatteyum kuññu ñaan aayifunn' eḡḡil enn' aagrahičču poogugeyaaNu. innu ñaḡḡal anju sahoodañ-sahoodaḡanmaařum ammeyum aččanum uLLa ofu valiya kuDumbam aaNu. aahaafattinum, vastraḡḡaLkum, mařunninum, paDittattinum vaLafe paNam veeNam. ađin' ofu vaRiyum illa. ammekkyu jiividam ofu bhaařam aayifikkyyunnu. ii kařTappaaDugal koNDu aččande aafogyam vaLafe nařičču' iñkkyunnu.

Notes:

- (1) /... anju kuññuḡḡaLiL of' aaL. + ./ one of five children
(2) /... aagrahičču poogugeyaaNu/ (I) wish very much; (I) really wish
(3) /... nařičču' iñkkyunnu/ ... is going to ruin

b. If the Wife Spoke Her Thoughts Openly

bhaařyeyuDe vijaařaḡḡaL turañn' paraññaal

ende kallyaaNam kaRiñña kaalattu ñaan vaLafe sandoořam aa'yifunnu. ñaḡḡaLk' aaddyatte kuññu uNDaayappool ñaan vaLafe sandoořičču. ađu kaRiññ' aaNu peNkuTTi uNDaayđu. appool ñaḡḡaLuDe sandoořattiđu ađiř' illaad' aayi. pinniđu kuññuḡḡaL veeNam enđu ñaan aagrahiččuilla. pakře innu ñaḡḡaL eeRu peeř' uNDu. ñaḡḡaLku řaNDu kuTTiḡal uNDaayifunna kaalattekkaal sandoořam ippool kurav aaNu. kurañña

vafavum, kuuDiya vilayum kuuDi aayappoL kaRiññu kuuDaan viŠamam
 aayi. t̃irč̃eyaa'yum čeriya kuDumbam sandoošam uLLa kuDumbam
 aa'yifikkum.

Notes:

- | | |
|-----------------------|------------------------------------|
| (1) /kuuDi aa'yappoL/ | taken together; added together |
| (2) /kaRiññu kuuDaan/ | to get along; to make ends meet |
| (3) /aa'yifikkum/ | would be |

ende kalyaaNam kaRiñña kaalattu
 ñaan vaLañe sandoošam aa'yifunnu

c. If The Man Himself Were to Speak
aa manušan tanne samsaafikkyugeyaaNengil

ñaan nalla aafoogyam uLLa of' aaL aa'yifunnu. ñaan sandoošavaan
aayifunnu. višamaṅṅaL ñaan ariññ' ifunnilla. ennaal innu kada neeṛe
maričč' aaNu. anju kuññuṅṅaLe tiitti pottaNam. pinne ṅaṅṅaL řaNDu
peefum. itra kurañña vařavu koNDu eṅṅine jivikkyum. ende bhaařya
divasam muRuvan of' aDimaye poole veela čeyyunnadu kaaNunnadu
tanne enne veedanippikkyunnu. avaLuDe aafoogyavum moořam aagunnu.
ṅaṅṅaLuDe kuDumbam čerud' aayifunnengil enn' aagrahikke'yaaNu.
tiirččeyaa'yum čeriya kuDumbam sandoořam uLLa kuDumbam aayifikkyum.

Notes:

- | | |
|--|--|
| (1) /sandoořavaan/ | a happy man (/sandoořava/ plus masc. suffix /an/) |
| (2) /inna kada neeṛe maričč' aaNu./ | Now the story is just the op- posite. |
| (3) /tiitti pottaNam/ | must feed and raise |
| (4) /kaaNunnadu tanna enne veedanippikkyunnu/ | Just the sight (of her) gives me pain. |
| (5) /aagrahikkye'yaaNu/ | a contraction of /aagrahikkyugeyaaNu/ |

d. Permit Us to Speak
ṅaṅṅaL ofu kaafyam parayaTTe?

niṅṅaLkku vaLaře adigam preřnaṅṅaL uNDu. idin' ellaam
kaařaNam ṅaṅṅaL paraññadu keeLkkaattad' aaNu. kurañña pakřam
niṅṅaLuDe kuDumbattinde eNNam kuTTaade ifikky'eyeggilum
čeyyaam.

Notes:

- (1) /ñaggaL paraññadu keeLkkaattad' aaNu/ You haven't been listening to what we've been saying. (/ñaggaL/ here refers to the people who are pushing Family Planning.)
- (2) /kurañña pakšam... eggilum/ at least
- (3) /ifikky'e/ contraction of /ifikkyuga/ "to be"

2. The Loop (/luuppu/)

striiyuDe garbapaatrattil iDunna oñu plaastikku saadanam aaNu, luuppu. apparešan kuuDaade, koráčču miniTTu koNDu, cñu DaakTarkka luupp' iDaan kaRiyum. adu staanatt' ifikkyunn' atra kaalam striikkyu garbam uNdaagilla. eppool veeN' eggilum DaakTarkku eLuppattil adu maattaanum kaRiyum. luupp' ubayoogaččaal veedaneyum asugavum onnum uNdaagilla.

Notes:

- (1) /adu staanatt' ifikkyunn' atra kaalam/ "as long as it is in position"
- (2) /... eLuppattil adu maattaanum kaRiyum/ "... can as easily remove it"

3. Sterilization (/kuTTigaL uNDaagaad' iṛikkyaan uLLa appareešan/)

iniyum kuTTigal onnum veeND' ennu bhaaṛyeyum bharttaavum oračču kaRiññaal oṛ' appareešan koND' idu saadikkyaam.

a. Male

puṛuṣaṇu čeyyunna appareeṣaṇu 'vasectomy' enn' aaNu peeṛu. idu saaṛam illaatta oṛu appareešan' aaNu. puṛuṣa biijam vaṛunna čeriya kuRalugaL keTTi, adinde oṛu bhaagam murikkyunnu. ii appareeṣaṇu pattu paḍinanju miniTTu maatraṁ maḍi. oṛu divasatt'e viṣramam kaRiññu paḍavaayi uLLa jooligaL čeyyaam. kuTTigal uNDaagugeyilla enn' allaade ii appareešan koNDu veefe oṛu vityaasavum uNDaagilla. sugaṇubavuṅṅaLkk' oṛu kuravum uNDaagilla.

paḱṣe ii appareešan kaRiññu, aDutta muunnu maasatteekkyu kuTTigaL uNDaagaan iDayuNDu. adu koNDu ii muunnu maasatteekkyu veere endeggilum vaRi nookkeNDad aaNu. adinu ṣeeṣam peeḍikkyaan illa.

Notes:

- (1) /uNDaagaad'/ see /-aade/ in glossary.
- (2) /iniyum kuTTigaL onnum veeND' ennu... oračču kaRiññaal.../ "If (they) firmly believe that no more children are wanted..."
- (3) /divasatt'e/ is a contraction of /divasattile/
- (4) /oṛu kuravum... illa/ "not diminished at all"
- (5) /muunnu maasatteekkyu/ "for three months"

b. Female

striikkyu čeyyunna appareešan itrayum eLuppam alla. idin' eTTu pattu divasam aaṣupaṛi' taamasikkyeNDi vaṛum. ennaal veere oṛu kuRappavum idu koND' uNDaagilla.

Notes:

- (1) /aašupatri'i/ a contraction of /aašupatriyil/
 (2) /taamasikkyeeNDi vařum/ "will have to stay..."

4. Sheath (/ura/)

vaLaře kaTTi kuraññ' rabbar koND' uNDaakkiya idu puřuřanmaarkk'
 uLLad' aaNu. idu vaLaře aaLugaL ubayoogikkyunnuNDu.

ubayoogikkyunnadina mumbu urayil čeriya ooTTa valladam uNDu
 ennu veLLam oRiččo uudi veerppiččo nookkaNam. ura iDumpool adii
 kaattu tiife uNDaageřudu. ořoonnum ořikkyal maatrame ubayoogikkyav'u.

Notes:

- (1) /ořoonnum ořikkyal maatrame ubayoogikkyavu./
 "Each one should be used only once."
 (2) /ubayoogikkyav'u/ is a contraction of /ubayoogikkyavuLLu/.

5. Rhythm Method or Safe Period (/suřakřida kaalam/)

maasa mura anuřařičču garbam uNDaagaan iDa illaatta kure
 divasannaL uNDu. ii divasannaL kaNakku kuuTTi kaNDu piDičču
 appool maatram sugaanubavannaLil eerpeDuga. ennaal idu eppoorum
 řeřiyaagaNam enn' illa. idu mařpaappa poolum anuvariččiTT' uLLad'
 aaNu.

Notes:

- (1) /maasa mura/ "menses" ("monthly regularity")
 (2) /kaNakku kuuTTi kaNDu piDikky-/ "to figure out," "to calculate"
 (3) /idu eppoorum řeřiyaagaNam enn' illa./ "This doesn't always
 work out."

6. For More Information

kuDumbaasutraNatte patti kuuDudal vivaṅgaL ariyaan oṅu
vaRiyuNDu. aḍina niṅgaL'De aDutt' uLLa kuDumbaasutraNa keendḍattil
poo'yaal madi. alleṅgil praadhamiga aaṅogya keendḍattil poo'yaalum
madi.

NUTRITION

The following list of foods found in Kerala, together with the nutritional values of many of them, has been adopted from one prepared by Diane Dickerson, PCV, India XX.

| <u>Malayalam</u> | <u>English</u> | <u>Protein</u> (gm.) | <u>Calcium</u> (mg.) | <u>Iron</u> (mg.) | <u>Vit. A</u> (I.U.) | <u>Vit. B₁</u> (mg.) | <u>Vit. B₂</u> (mg.) | <u>Vit. C</u> (mg.) | <u>Vit. D</u> (I.U.) |
|-----------------------------------|--|-------------------------|-------------------------|----------------------|-------------------------|------------------------------------|------------------------------------|------------------------|-------------------------|
| 1. Cereals and Grains | | | | | | | | | |
| añi | dehusked rice, raw or parboiled | | | | | | | | |
| pačcañ uNakkalañ } | dehusked rice, raw | | | | | .21 | | | |
| puRukkalañ | dehusked rice, par- boiled | | | | | .27 | | | |
| avilv | rice flakes | | | | | .21 | | | |
| poñi, malafa | rice, puffed (popped rice seeds, like popcorn) | | | | | .21 | | | |
| goodambu | whole wheat | | | | | .45 | | | |
| maavu | flour | | | | | | | | |
| goodambu maavu goodambu poDi } | whole wheat flour | | | | | .49 | | .49 | |
| ameefikkan maavu | wheat flour, white (refined) | | | | | .12 | | | |
| fava | cream of wheat | | | | | .12 | | | |

| <u>Malayalam</u> | <u>English</u> | <u>Protein</u> (gm.) | <u>Calcium</u> (mg.) | <u>Iron</u> (mg.) | <u>Vit. A</u> (I.U.) | <u>Vit. B₁</u> (mg.) | <u>Vit. B₂</u> (mg.) | <u>Vit. C</u> (mg.) | <u>Vit. D</u> (I.U.) |
|------------------------------|---|-------------------------|-------------------------|----------------------|-------------------------|------------------------------------|------------------------------------|------------------------|-------------------------|
| vermisse _{li} | vermicelli, a very thin spaghetti made of /ameefikkann /maavu/ | | | | .19 | | .27 | | |
| kuuvaragu | a small millet | | | | | | | | 748 |
| 2. Pulses and Legumes | | | | | | | | | |
| kaDala | chick pea (Bengal gram) | | | .30 | | | .30 | | |
| kaDala varattadu | chick pea, roasted (Bengal gram, roasted, sold like popcorn in markets) | | | .20 | | | .20 | | |
| pori kaDala | | | | | | | | | |
| kaDala pa _{ni} ppa | chick pea (Bengal gram) roasted and split | | | .48 | | | .48 | | |
| payaru | pea, cow pea | .24 | | | | | .50 | | |
| čeru payaru | green gram (little "small pea") | .24 | | | | | .47 | | |
| masura payaru | lentil | 25.1 | | | | | .45 | | 299 |
| pa _T taani payaru | dried peas | 19.7 | | | | | .47 | | 235 |
| uRunnu | black gram (used for /idli, dooša, waDa, etc./ | 24.0 | | | .42 | | .42 | | |

| <u>Malayalam</u> | <u>English</u> | <u>Protein</u> (gm.) | <u>Calcium</u> (mg.) | <u>Iron</u> (mg.) | <u>Vit. A</u> (I.U.) | <u>Vit. B₁</u> (mg.) | <u>Vit. B₂</u> (mg.) | <u>Vit. C</u> (mg.) | <u>Vit. D</u> (I.U.) | |
|---|---|-------------------------|-------------------------|----------------------|-------------------------|------------------------------------|------------------------------------|------------------------|-------------------------|--|
| mudīṭa | horse gram (flat, small, oval, brownish) | 20.0 | 287 | | | | .42 | | | |
| ṭuvara | red gram (used for /saambar/) | 22.3 | | | | | .45 | | | |
| soya biḷin | soya bean | 43.2 | | | | | | | | |
| 3. Leafy Vegetables, Tubers, Cucurbits, etc. | | | | | | | | | | |
| čīira kiira } | a leafy vegetable | | 800 | 22.9 | 5,940 | | | | | |
| agatti kiira | a variety of /čīira, kiira/, leafy vegetable | | 1,130 | | 9,000 | | .21? | 169 | | |
| murigya ila | green leafy veg. Drumstick (so-called because leaves look like very large drumstick) | | | | | | | | 220? | |
| čeembila | colocassia leaves, a leafy veg. | | 440 | | 11,300 | | | | | |
| payattila | cowpea leaves | | 1,546 | | 23,000 | | | | | |
| muṭṭa koos | cabbage | | | | | | | | | |
| vaRappINDI | plantain (banana) stem | | | | | | | | | |

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|------------------|--|-------------------------|-------------------------|----------------------|-------------------------|------------------------------------|------------------------------------|------------------------|-------------------------|
| uLLi iANDu | onion stalks, leeks | | | | | .23 | | | |
| pačča kattamalli | coriander (leaves & young shoots, used as flavor- ing in curries) | | | | 11,530 | .22 | | | 1,077 |
| kari veppla | curry leaves (fla- voring for curries) | | 830 | | 12,300 | | .21 | | |
| uluva | fenugreek (seed used for flavoring) | 26.2 | 360 | | 6,450 | .34 | .34 | | 135 |
| pudiyana | mint | | | | | | | | |
| čeembu | colocassia (tuber, used in many /kuuTaan/) | | | | | | | | |
| saboola | large onion | | | | | | | | |
| muLLappi | radish, red or black | | | | | | | | |
| muLLappi lla | radish leaves | | | | | | .35 | | 106 |
| muLLappi iANDu | radish stalks | | | | | | | | 103 |
| čakkara kiRappu | sweet potato | | | | | | | | |
| kaaččil | large yam, ele- phant yam | | | | 18,600 | | | | |
| čeenna | variety of yam | | | | | | | | |

| <u>Malayalam</u> | <u>English</u> | <u>Protein</u> (gm.) | <u>Calcium</u> (mg.) | <u>Iron</u> (mg.) | <u>Vit. A</u> (I.U.) | <u>Vit. B₁</u> (mg.) | <u>Vit. B₂</u> (mg.) | <u>Vit. C</u> (mg.) | <u>Vit. D</u> (I.U.) |
|--|--|-------------------------|-------------------------|----------------------|-------------------------|------------------------------------|------------------------------------|------------------------|-------------------------|
| mafaččini } (S. Trav.) čini } kappa (KaTTayam area) puula kiRappu (Cochin and Malabar) | tapioca, casava | | | | | .23 (dried chips) | | | |
| kumbalaṇya | ash gourd | | | | | | | | |
| paavakkyu (Trav.) } kaippakkyu } (Malabar) | bittergourd | | | 1.8 | | | | | |
| vaRuḍanaṇya | egg plant, brinjal | | | | | | | | |
| čufakkyu | bottle gourd | | | | | | | | |
| piiččiya | ridge gourd (green, long- ish oval, with longitudinal furrows) | | | | | | | | |
| paDavalāṇya | snake gourd (green, very long—up to 3 ft. used in /kuuTTaan/) | | | | | | | | |
| matteṇya | pumpkin | | | | | | | | |
| taakkaali } taakkaalikka } valaſikka | tomato cucumber (much larger than Amer. variety) | | | | | | | | |

| <u>Malayalam</u> | <u>English</u> | <u>Protein</u> (gm.) | <u>Calcium</u> (mg.) | <u>Iron</u> (mg.) | <u>Vit. A</u> (I.U.) | <u>Vit. B₁</u> (mg.) | <u>Vit. B₂</u> (mg.) | <u>Vit. C</u> (mg.) | <u>Vit. D</u> (I.U.) | |
|-----------------------------------|---|-------------------------|-------------------------|----------------------|-------------------------|------------------------------------|------------------------------------|------------------------|-------------------------|--|
| murigikkya | drumstick fruit (looks like large drum- stick) | | | | | | | | | |
| veNDakkya | okra, ladies finger | | | | | | | | | |
| avaṛakkya | broad bean | | | | | | | | | |
| kottavafa | cluster beans (grow in a cluster) | | | | | | | | | |
| 4. Nuts, Oil seeds, Spices | | | | | | | | | | |
| baḍaam | almond | 20.8 | | | | | | | | |
| aNDi | nut, kernel | | | | | | | | | |
| paraṅṅiyaNDi kaṣuvaNDi | cashew nut | 21.2 | | | | .63 | | | | |
| nilakaDala | peanut, ground nut | 26.7 | | | | .90 | .32 | | 224 | |
| eLLu | gingelly seed (seasoning, also a sweet is made from it) | 18.3 | 1,450 | | | | | | | |

| <u>Malayalam</u> | <u>English</u> | <u>Protein</u> (gm.) | <u>Calcium</u> (mg.) | <u>Iron</u> (mg.) | <u>Vit. A</u> (I.U.) | <u>Vit. B₁</u> (mg.) | <u>Vit. B₂</u> (mg.) | <u>Vit. C</u> (mg.) | <u>Vit. D</u> (I.U.) |
|--------------------------------------|--|-------------------------|-------------------------|----------------------|-------------------------|------------------------------------|------------------------------------|------------------------|-------------------------|
| kaDuga | mustard seed (seasoning of almost all /kuuTTaan/) | 22.0 | 490 | | .65 | | | | |
| eelakkya | cardamom (fruit) | | | | .22 | | | | 1,550 |
| eelattari | cardamom seeds (seasoning) | | | | | | | | |
| graambu (Trav.) karayaambu (Mal.) | clove | | | | | | | | |
| kottambaalafi kottamalli | coriander | | | | .22 (leaves) | .22 (leaves) | | | 135 (leaves) |
| jiiṭṭagam | cumin (seed) | 18.7 | 1,080 | 31.0 | .55 | .55 | | | 1,161 |
| ayamoodagam | small seeds, ex- tracts given to babes for stomach dis- orders | | | | | | | | |
| oomam | pepper, black | | | | | | | | |
| kurumuLuga | green chillies | | | | | | | | |
| pačča muLuga | red pepper (sea- soning for most /kuuTTaan/) | | | | (dried) .93 | | | 111 | |
| kappal muLuga | mace | | | | .19 | | .43 | | |
| jaadippaṭṭari | nutmeg | | | | | | | | |
| jaadikkya | | | | | | | | | |

| <u>Malayalam</u> | <u>English</u> | <u>Protein</u> (gm.) | <u>Calcium</u> (mg.) | <u>Iron</u> (mg.) | <u>Vit. A</u> (I.U.) | <u>Vit. B₁</u> (mg.) | <u>Vit. B₂</u> (mg.) | <u>Vit. C</u> (mg.) | <u>Vit. D</u> (I.U.) |
|---|--|-------------------------|-------------------------|----------------------|-------------------------|------------------------------------|------------------------------------|------------------------|-------------------------|
| maññal | turmeric (yellow, used in most /kuuTTaan/) | | | | | | | | |
| veLLuLLi veLLuttuLLi } | garlic | | | | | | | | |
| iñji | ginger | | | | | | | | |
| puLi vaalanpuLi } | tamarind (gives sour taste, used in /saambaar, řasam/) | | (dried pulp) 1,485 | | | | | | |
| <i>5. Fruits and Fruit Products</i> | | | | | | | | | |
| vaaRa paRam | small banana | | | | | | | | |
| vaRakkyā | unripe small banana, plantain | | | | | | | | |
| neendra paRam (Mal) eetta paRam (Trav) } | large ripe banana | | | | | | | | |
| neendrakkya (Mal) eettakkya (Trav) } | large unripe banana | | | | | | | | |
| čeṅkaadali | small red banana | | | | | | | | |
| čakka billaatti čakka sliṃa čakka } | jack fruit bread fruit | | | | | | | | |
| peefakkya | guava | | | | | | | | |
| pačča maanna | unripe mango | | | | | | | | |

| <u>Malayalam</u> | <u>English</u> | <u>Protein</u> (gm.) | <u>Calcium</u> (mg.) | <u>Iron</u> (mg.) | <u>Vit. A</u> (I.U.) | <u>Vit. B₁</u> (mg.) | <u>Vit. B₂</u> (mg.) | <u>Vit. C</u> (mg.) | <u>Vit. D</u> (I.U.) |
|--|--|-------------------------|-------------------------|----------------------|-------------------------|------------------------------------|------------------------------------|------------------------|-------------------------|
| maampaRam paRutte maappa } | ripe mango | | | 4,800 | | | | 40 | |
| oomakkyā | papaya | | | | | .33 | | | |
| kaydaččakka piḻuttiččakka (S. Trav) } | pineapple | | | | .20 | | | | |
| maadala paRam maadala naarappa } | pomegranate | | | | | | | | |
| mundiṅṅya | grapes | | | | | | | | |
| kuruvillaamundiṅṅya kiśmiś } | raisins (1st. lit. "seedless grapes") | | | | | | | | |
| paraṅṅi maappa kaṣu maappa } | cashew fruit | | | | | | | | |
| iinda paRam | dates | | | | | | | | |
| taNNiir mattan | water melon | | | | | | | | |
| čeru naarappa | lime (little small citrus) | | | | | | | | |
| 6. Fish | | | | | | | | | |
| manappa | anchovy | | | | | | | | |
| karimīn | big, flat fish | | | 8.0 | | | | | |
| čamban | gogger | | | | | | | | |
| valattaan | ox eyed herring | 20.3 | 6.3 | | | | | | |
| matti | herring | 20.3 | 429 | | | | | | |

| <u>Malayalam</u> | <u>English</u> | <u>Protein</u> (gm.) | <u>Calcium</u> (mg.) | <u>Iron</u> (mg.) | <u>Vit. A</u> (I.U.) | <u>Vit. B₁</u> (mg.) | <u>Vit. B₂</u> (mg.) | <u>Vit. C</u> (mg.) | <u>Vit. D</u> (I.U.) |
|--------------------------|---|-------------------------|-------------------------|----------------------|-------------------------|------------------------------------|------------------------------------|------------------------|-------------------------|
| mattī | sardine | | 1,072 | | | | | | |
| ayla | mackerel | 18.9 | | | | | | | |
| čemmīn | prawn, shrimp | 20.8 (muscle) | 572 | 9.4 | | | | | |
| ṭiraNDī | very long tailed sea fish | 16.9 | | | | | | | |
| saraavu | shark | | | | | | | | |
| aavooli | pomfret | 17.0 | | | | | | | |
| vaṛaal | fresh water fish, 1 to 2 ft. long | | | | | | | | |
| čeerumīn | fresh water, small, found in muddy places | | | | | | | | |
| 7. Meat and Dairy | | | | | | | | | |
| maattēračči | beef | 22.6 | | | | | .15 | | |
| kooṛiyēračči | chicken meat | | | | | | | | |
| aaṭṭēračči | goat meat (called "mutton" in India) | 18.5 | | | | | .18 | | |
| panniyaēračči | pork | 18.7 | | | | | | | |
| ṭaaraaveračči | duck meat | 21.6 | | | | | | | |
| ṭaaraa muṭṭa | duck egg | 13.6 | | | | | | | .35 |

| <u>Malayalam</u> | <u>English</u> | <u>Protein</u> (gm.) | <u>Calcium</u> (mg.) | <u>Iron</u> (mg.) | <u>Vit. A</u> (I.U.) | <u>Vit. B₁</u> (mg.) | <u>Vit. B₂</u> (mg.) | <u>Vit. C</u> (mg.) | <u>Vit. D</u> (I.U.) | |
|-----------------------------|--|-------------------------|-------------------------|----------------------|-------------------------|------------------------------------|------------------------------------|------------------------|-------------------------|--|
| pašuvam paal | cow's milk | 20.1 (whole) | | | | | | | | |
| eřuma paal | buffalo milk | 14.6 (whole) | | | | | | | | |
| aaTin' paal | goat's milk | | | | | | | | | |
| mulappaal | human milk (breast milk) | | | | | | | | | |
| paal poDi | milk, powdered | 38.0 (skim) | 1,370 (skim) | | .45 (skim) | | 1.64 (skim) | | | |
| řayyaru | yoghurt, sour cream, curds | | | | | | | | | |
| mořa | buttermilk | | | | | | | | | |
| 8. Miscellaneous | | | | | | | | | | |
| aDakya paakka kaamuga | areca nut, betel nut | | | | | | | | | |
| kuuvappoDi | arrow root powder | | | | | | | | | |
| veřTila | betel leaves | | | | | | | | | |
| eLam řeęęa kařikkyu | tender coconut, green coconut | | | | | | | | | |
| eLan řiřa | milk (water) of the green (tender) coconut | | | | | | | | | |
| kařikkyum veLLam | | | | | | | | | | |

| <u>Malayalam</u> | <u>English</u> | <u>Protein</u> (gm.) | <u>Calcium</u> (mg.) | <u>Iron</u> (mg.) | <u>Vit. A</u> (I.U.) | <u>Vit. B₁</u> (mg.) | <u>Vit. B₂</u> (mg.) | <u>Vit. C</u> (mg.) | <u>Vit. D</u> (I.U.) |
|-------------------------|---|-------------------------|-------------------------|----------------------|-------------------------|------------------------------------|------------------------------------|------------------------|-------------------------|
| minneyya } mineNNa } | cod liver oil | | | | | | | | |
| pappaDam | very thin, deep fried wafer made of black gram flour and rice flour | | | | | | | | |

POULTRY AND AGRICULTURE

I. Useful Poultry Expressions*

- | | |
|---|--|
| 1. ii kooRi vaLafe muTTayiDum. | This hen will be a good layer. |
| 2. ii kooRi vaLafe muTTayiDun <u>nu</u> NDu. | This hen is a good layer. |
| 3. ii kooRi muTTayiDun <u>ni</u> lla. | This hen gives no eggs. |
| 4. muTTa veLLam koNDu kaRuge <u>f</u> udu. | The egg must not be cleaned with water. |
| 5. minukku kaDalaas' aaNu muTTa vruttiyaakkaan <u>n</u> alladu. | Sandpaper is a good thing for cleaning eggs. |
| 6. muTTa vrutti aa'yifikkyaan kuuDu vruttiyuLLad' aa'yifikkyaNam. | To keep the eggs clean the nest must be clean. |
| 7. muTTa uDayaad' (poTTaad') ifikkyaan kuuTTil kure kaTTiyuLLa pul <u>t</u> aTTu veeNam. | To keep the eggs from breaking the (grass) litter in the nest must be quite thick. |
| 8. peDakkooRikkyu <u>d</u> iinam aaNu. | The hen is sick. |
| 9. puuvankooRikkyu <u>d</u> iinam aaNu. | The rooster is sick. |
| 10. idinu krumiyuNDu. | It has worms. |
| 11. ii krumigaL maNNi <u>nnu</u> vafun <u>nu</u> . (/maNNil <u>n</u> innu/) | These worms come from the soil. |
| 12. maNNi <u>nnu</u> tinnun <u>na</u> du koND' aaNu ii kooRikkyu <u>d</u> iinam v <u>an</u> nadu. | The bird became ill because it eats from the soil. |
| 13. kooRigaLe ofu <u>n</u> alla kuuTTil iDaNam. | The chickens should be housed (put) in a good poultry house (nest). |
| 14. kooRikkuuD <u>u</u> <u>n</u> alla vruttiyuLLadum uNag <u>g</u> iyadum aa'yifikkyaNam. | The poultry house should be clean and dry. |

*Adapted from a list prepared by Tom Ahrens, P.C.V., India, and P. O. Varghese.

15. vaykkyooltaTTin' aar' inj' eggilum
kaTTi uNDaa'yifikkyaNam. The (straw) litter should be
at least six inches deep
(thick).
16. foogam vafaad' ifikkyaan ad'
uNanniyaad' aa'yifikkyaNam. To prevent disease it must
be dry.
17. umi koNDo, vaykkyoolu koNDo,
kafimbu pisaDu koNDo, taTT'
uNDaakkaam. The litter (floor) can be made
with rice husk, (or) with
straw, (or) with sugar cane
pulp.
18. koori kuuDinu nalla kaatt' ooTTam
uNDaa'yifikkyaNam. The chicken house should have
good ventilation.
19. eppooRum nalla veLLam
koDukkaam. Fresh (good) water should be
given at all times.
20. čuuDu kaalattu koorikkuDu
koorigale čuuDinnu
fašikkyaNam. (/čuuDi
ninnu/ In the summertime, the poultry
house should protect the
chickens from the heat.
21. meečil kuufakky' eTT' inju
khanam (kaTTi) veeNam. The thatched roof should be
eight inches thick.
22. ella jenalum kambi vala koND'
aDakkyaNam. All the windows must be
covered (closed) with wire
netting.
23. eli, paambu, pakši, iva keeraatta
poole kambi vala čerud'
aa'yifikkyaNam. To keep rats, snakes and birds
and such things from enter-
ing the wire netting should
be small.
24. valakkannigaLkk' afa inju,
alleggil of' inj' eggilume
valippam aagaav'u.
(/e...uLLu/) The mesh should be 1/2 inch
(size), if not, at least one
inch.
25. ii koorikkyu "Coccidiosis" inde
dinam aaNu. This chicken has Coccidiosis
disease.
26. koorigaLkku "Ranikhet"
dinam aaNu. The chicken has Ranikhet
disease.
27. ii diinattinu bečam kiTTilla. For this disease there is no
cure. (you won't get a
cure)

28. "Ranikhet" dīnam vafaad' ifikkyaan anj' aar' aRĉĉ' aaya kooRi kuññuṅgaLe kuttī vaykkyaNam. To prevent Ranikhet disease five to six week old chicks should be vaccinated.
29. sugam illaatta kooRiye kuuTTattil ninnu maattaNam. The sick chicken should be removed from the flock.
30. peTTennu (veegattil) suukkeeD' uLLa kooRiye kuuTTattiinu maattaNam. Immediately the sick chicken should be removed from the flock.
31. veLLattilo tiittiyilo mafunnu koDukkaNam. Give medicine in the water or in the food.
32. foogam vafaad' ifikkyaan kooRigaLkku nalla veLLavum, nalla tiittiyum, vruttiyuLLa kuuDum aavaṣyam aaNu. To prevent disease, the chickens need fresh water, good food, and clean housing.
33. id' ellaam čeydaal kooRi kruṣi laabham aa'yifikkyum. If you do all these things chicken farming can be profitable.

II. Some Useful Agricultural Terminology

tuumba (noun)—a tool similar to a hoe, but having a broader and longer blade and a shorter handle; used with a chopping motion for digging rather deep holes

mamveTTi (noun)—synonym or near synonym of /tuumba/; sometimes a /mamveTTi/ has a shorter handle than a /tuumba/

aṁivaal (noun)—sickle, used for harvesting rice paddy

kalappa (noun)—plough; usually pulled by bullocks, used for ploughing paddy (rice) fields

ufalum ulakkayum (noun)—like a very much enlarged mortar and pestle; used for dehusking grains and/or pounding them to a fine powder

ufal (noun)—the "mortar" part of the /ufalum ulakkayum/; shaped like a deep bowl, usually made of stone

ulakka (noun)—the "pestle" part of the /ufalum ulakkayum/; a thick heavy stick about 5 ft. long with metal at either end; while standing upright it is grasped in both hands, repeatedly lifted and brought down, thus crushing the grain in the /ufal/

nilam (noun)—earth, soil

nilam uRu-; nilam uRudu (verb)—to plough (the earth)

naD-; naTTu (verb)—to plant (applies to seeds, seedlings, trees)

vidakky-; vidačču (verb)—to plant (applies to seeds only)

vittu (noun)—seed

čeDi (noun)—seedling

paričču naD-; paričču naTTu (verb)—to transplant (to pull out and plant)

parikky-; paričču (verb)—to pull out; to pick

paričču naDil (noun)—transplanting

veLLam viD-; veLLam viTTu (verb)—to let in water (refers to a method of irrigation used in rice culture)

koyy-; koydu (verb)—to reap; to harvest

ko:ittu kaalam (noun)—harvest season

PROVERBS AND SAYINGS

These proverbs, in addition to being good vocabulary builders and highly useful phrases for dealing with Malayalis, will also give you some insights into Malayalam culture.

1. Proverbs

1. aNDiyo muttadu, maavo muttadu?

Is the mango seed or the mango tree the elder?

(Which came first, the chicken or the egg?)

2. kaamattinu kaNNilla.

Love has no eyes.

3. eRudiya vidhi aRudaal maayumo?

If you weep over the fate that is written, will it be erased?

4. kafayunna kuTTikkyee paalu kiTTu'u. (/kiTTugeyuLLu/)

Only the child who cries gets milk.

5. aaRam ariyaade kaal' iDefudu.

Don't put your feet in without knowing the depth.

(Look before you leap.)

6. ifikkyum kombu veTTafudu. (/ifikkyum/ = /ifikkyunna/)

Don't cut off the branch you're sitting on.

7. uppu tinnavan veLLam kuDikkyaNam.

He who eats salt will have to drink water.

(As ye sow, so shall ye also reap.)

8. kaNNinde kuttam kaNN' ariyumo?

Does the eye know the defect of the eye?

9. tiiyillaade pugayuNDaagumo?

Without fire, can there be smoke?

10. akkafe ni'kkumpool ikkafe pačča.

When you stand on the other shore, this shore looks green.

11. agatte aRagu mughatt' ariyaam.

Inner beauty can be seen on the face.

12. aDakya maDiyil vaykkyaam, kamug' aayiyaalo?

You can put a betel nut in your pocket, but if it's a betel nut tree?

13. aDikky' aDi, vaDi miččam.

Blow for blow, only the stick remains.

14. aDikkyatta maaDu paNiyilla. (/paNiyugayilla/)

A bullock that isn't beaten won't work.

15. adigam aa'yaal amrudavum višam.

If in excess, even the nectar of the gods is poison.

16. afamana řahassyam agnaaDiyil pařassyam.

Palace secrets are common knowledge in the market place.

17. alppan' artham kiTTiyaal arthafaatriyilum kuDa piDikkyum.

If a pauper gets rich he'll sport an umbrella even at midnight.

18. aayifam peeře konnavan, ařa vaidhyan.

The killer of a thousand men is half a physician.

19. iřunniTtee, kaalu niTTaav'u. (/niTTaam uLLu/)

Only after sitting down can you stretch your legs.

20. ila muLLil viiNaalum, muLL' ilayil viiNaalum, ilakky' aa' keeDu.

If the leaf falls on the thorn or if the thorn falls on the leaf,

it's the leaf that gets hurt.

21. ella'řum pallakkil iřunnaal čumakkyunnad' aaru?

If everybody sat in the palanquin who would carry it?

22. ott' ifunnaal, pattu balam.

If united, tenfold strength.

23. oŕu kaLLam marakkyaan ombadu kaLLam.

To cover up one lie (it takes) nine lies.

24. kaDugu čoofunnadu kaaNum, aana čoofunnadu kaaNilla.

One will notice the loss of a mustard seed but not the loss of an elephant.

25. kaakka kuLiččaaI kokk' aagumo?

If a crow takes a bath will it become a crane?

26. kaakkakkyum tankuññu, ponkuññu.

Even to the crow, one's own child is a golden child.

27. kaafyam kaaNaan kaRuđakkaalum piDikkyum.

To see his end (accomplished) one would even bow down and touch the feet of a jackass.

28. kuřakkyum naaya kaDikkyillo (/kuřakkyum/ = /kuřakkyunna/)

The barking dog doesn't bite.

29. čavittiyaal kaDikkyatta paamb' uNDo?

If you stamp (on it), is there any snake that won't bite?

30. čeefa tinnunn' naaTTi! čennaal naDuttuNDam tinnaNam.

If you go to a snake-eating country, you should eat the middle piece.

31. toTTiyile šiilam čuDala vaře.

The habits of the cradle (are with you) till the funeral pyre.

II. Sayings

1. paRuta čakkayil iičča poole
like flies on a ripe jack fruit
2. efiyuna tiyil eNNa oRičča poole
like pouring oil on a burning fire
3. kaLLande kayyil taakkoolu koDukkunna poole
like giving your keys to a thief
4. kudifakkyu kombu koDuta poole
like giving horns to a horse
5. kufagginde kayyi puumaala koDuta poole
like giving a garland of flowers to a monkey
6. čafattil poDiñña tiikkoLLi poole
like a hot coal covered by ashes
7. ufal čennu maddhaLattooDa sangaDam parayunna poole
like the mortar going and telling its troubles to the drum
(The /maddhaLam/ is a type of drum that is beaten on both ends
while the /ufal/ receives blows on one side only.)

APPENDIX I

Suggestions for Continued Learning in Kerala

First off, remember that you should be working at language all the time, not just in the time slot set aside for formal learning with your tutor. You'll learn by talking with and listening to your servant(s), shopkeepers, neighborhood children, your co-workers, by listening to the radio, learning songs and a multitude of other activities that involve *Communication*.

If you want tutors, get individual tutors. Volunteers in the field have found this much more efficient than a "class" approach of two to four volunteers studying together under one tutor. Different people learn at different rates of speed and more attention can be paid to individual needs and problems.

Your tutor does not necessarily have to be the best educated man in the area. A much more important consideration is that he or she be a person who can understand for what purposes you need Malayalam and will give you that kind of language. For many Malayalis "to know Malayalam" means to know that *style* of Malayalam used for writing, giving speeches, etc. This style is marked by a large number of high-flown, Sanskrit-derived words and complicated sentence structures. This style is much too difficult for you at this point and furthermore you have no need for it. What you need to learn is the simple everyday speech of the common people of your area.

This means work on vocabulary particular to your dialect and technical field and work on *comprehension* of the rapid, highly contracted style commonly spoken in many parts of the state. For the most part the grammar you learned in Part I of the text should stand you in good stead. When you do encounter a new form and want to learn it, elicit examples of the form from your tutor or some other native

speaker in the manner you learned during the training program (Field Exercises).

At some point very early in your stay review with your tutor Part I of the text and any other materials you may have covered in training. This has a number of advantages over starting right off with new materials.

It teaches your tutor what you know already—and it shows him you do know something. After finishing the review he will have a better idea of where and how to go from there.

It introduces you somewhat painlessly to the dialect and speech habits of your region. (Be sure to choose a tutor who is native to your area.) As he becomes familiar with your desire and need to learn the natural speech of your area, you can instruct him to tell you when different words are more common than the ones in the text.

A most important aspect of learning the speech of your area is to get the tutor to speak naturally and fluently with you—not word by word. As you should know well by now, words can sound completely different in a sentence than when pronounced individually.

You will probably have to insist that your tutor speak naturally and fluently since the instinct to be a "teacher" and to enunciate everything very clearly is quite strong in anything that resembles a classroom situation. This would be fine if you could also get the man on the street to enunciate clearly but 19 times out of 20 he'll simply raise his voice when he finds he's not being understood, without slowing down a particle. So you have to get your tutor to talk that way, too.

Coming back to reasons for reviewing the text book first—it will be much easier to convince your tutor to teach the normal speed if you are able to understand him and repeat after him with some ease and fluency.

Another very good reason is that you need a review. By the time

you reach Kerala, get settled, find a tutor, etc., you will have been away from your intensive studies for at least a month. A lot can be forgotten in one month. Furthermore, you learned all that you know in a very short period of time. Things really haven't had time to "stick." You will probably find during the review that many things you understood before only vaguely now make all the sense in the world. Also, words and structures which don't come readily now, even though you have "learned"-them, will become fixed with this review. Some of you will want to spend much more time at this review than others—another reason for individual tutors.

Chances are you will have already worked out some simple presentations in Malayalam on topics within your technical area. Review these and try them out. Then revise them and make out new ones based on the local technical and linguistic conditions where you're stationed. Part II of the book is intended to serve you in this regard. UNIT 1 contains many conversations on a wide variety of every-day living and travel situations. The other units in Part II contain sample materials in the technical areas in which P.C.V.'s have commonly worked. Some of these were edited and simplified from Government of Kerala publications. Others have been adapted from materials produced by volunteers themselves. You will find much useful technical vocabulary in these, as well as hints on how to best talk about some of the more delicate subjects.

New vocabulary in Part II is quite extensive, but by this time you have learned the basic grammar of the language. Your next big task is to rapidly expand your vocabulary. You should be quite familiar by now with the pronunciation of Malayalam so that learning new words will be easier than at first.

As you live and work in Kerala you should be paying close attention to the language you are hearing around you. Get in the habit of

carrying a notebook—and be sure to use it! Make notes of new words you learn during your work day. Set aside an hour or so per day specifically for reviewing your notebook. In addition to keeping notes on new words you encounter and want to learn you should note down situations in which you were not able to express yourself. Then get your tutor or some other native speaker to tell you what you could have said.

If you are lucky enough to have a tape recorder with you, record the speech of area people conversing with one another (your servant, people talking in the tea shop or primary health center, your Malayali co-workers at work, etc.). Listen to the tapes with your tutor and have him explain things you don't understand. (The additional grammar notes in Appendix III might be helpful here.) Then, after you know about what is being said, listen to the tapes over and over again for practice in comprehension. This is an invaluable exercise for comprehension and learning the forms and vocabulary peculiar to your dialect area.

Your tutor can also help you with any speeches you may want to give. It's best, however, not to ask your tutor to actually prepare a talk for you. Firstly, you know what you want to say and need practice in figuring out how to say these things. Secondly, he may tend to write them in the literary style.

May we repeat, the style of Malayalam used in formal speaking and writing differs considerably from the colloquial. Not until you have gained a good command of the colloquial style should you begin cultivating the more formal style. Villagers enjoy very much the *sound* of the elegant Sanskrit words in literary Malayalam but, by and large, they understand relatively few of them. You could impress them by using high-flown words and expressions, but at the same time you would set yourself apart from them. It is only by using the common man's own language that you can hope to get close to him. It is this intimacy which will bring untold rewards, both in your effectiveness as a volunteer and the affection and friendship which the villager offers those who share his daily toils, joys and sorrows.

APPENDIX II

The Malayalam Writing System

Although learning to read and write Malayalam has not been included as an integral part of this text the authors do feel that a knowledge of the Malayalam script is important to your functioning well in Kerala. It is important to your feeling comfortable in a country where most signs are in Malayalam and to your image in a country where literacy is highly respected. Moreover, it is a great boon to learning new vocabulary.

How to go about it:

We suggest that you learn thoroughly the symbols in Tables I and II first. These are the most commonly used letters in Malayalam. Table I has the most common consonants, double consonants and consonant clusters. ("Consonant cluster" means a combination of two or more different consonants.) Table II treats the vowels.

The symbols in Tables III and IV are encountered somewhat less often than those in Tables I and II. Table III shows those consonants that are found mostly in Malayalam words that have been borrowed from Sanskrit. Table IV shows the less common consonant clusters and is organized according to the first consonant in the cluster.

Table V is the Malayalam alphabet. This will be helpful in that it shows the order in which the letters are arranged in dictionaries, etc. However, it would be a mistake to learn this first as it does not show the double consonants or how the vowels are written in conjunction with consonants (both very important to attain even an elementary reading level). On the other hand it does contain the Sanskrit derived letters, and these are not so important to an elementary knowledge.

When learning to read and write you should work a lot with words and phrases you already know how to say. Have your teacher or write conversations from the text in Malayalam script and practice reading and writing them. This will help you gain "fluency" in reading—i.e. allow you to skim rather than read letter by letter. Almost all the letters used in conversations in the text will be found on Tables I and II. Thus, such practice will give you a firm foundation in the most commonly used letters.

After you feel really confident about the letters in Tables I and II and can read familiar material with a degree of fluency, you can start reading unfamiliar material. When you come across a symbol you don't recognize, find it on Table III or IV and learn it at that time in the context of a word. (Don't try to simply memorize these tables.) Then, the next time you see the symbol you will probably recognize it.

Table I: Most Common Consonants, Double Consonants and Consonant Clusters

Each Malayalam letter is preceded by a representation of the sound or sounds it can have. Hyphens are used to show where in a word it can have this sound. Thus "ka-" is written before the symbol ക showing that ക has the sound /ka/ when it comes at the beginning of a word. "-ga-" is also written in front of ക showing that when ക comes in the middle or end of a word (i.e. between vowels) it has the sound /ga/.

The vowel /a/ has been written in the English representations because a Malayalam consonant symbol contains the vowel sound /a/ if no other vowel symbol is written after it. Thus the word /tala/ "head" is written തല, while /taalam/ "large metal plate" is written താലം.

There are six consonant sounds which can come at the end of a word without any vowel following. These six symbols are shown in Part C of Table I. The English representation of such symbols is a hyphen followed by the letter. Thus you see -L ക. These symbols

would be used in words like /avaL/ അവൾ where there is no vowel sound following the final consonant.

It might be helpful in remembering what sound values a symbol can have if you understand some basic facts about the Malayalam sound system which the writing system is representing.

1. When a single "stop" comes at the beginning of a word it has a "hard" sound, like /p, t/ or /k/. (A "stop" is the type of sound produced by momentarily stopping *completely* the flow of air through the oral and/or nasal cavities by closing the mouth at some point. Thus a /p/ or /b/ sound is a bilabial stop because to produce it you close your lips and *stop* the air for just a moment. But their counterpart, the bilabial nasal /m/ is *not* a stop because while the lips close, the uvula opens and thus the air passes through the nasal passage and out. The air is never stopped.)
2. When the *same single stop* comes *between vowels within a word* it has a "soft" sound, like /b, d, D/ or /g/. Symbols which behave according to rules 1 and 2 are shown in the first vertical column of Table I, Part A.
3. Retroflex sounds *never* come at the beginning of words. Thus the symbol **S** always has the sound /Da/ as in /kaDa/ "shop" **ഓS** because it always comes between vowels. The one exception is when it is said as the "name" of the letter (which is the only place where it comes in the beginning of a "word"). The "name" of the letter **S** is /Ta/.
4. Double sounds always have the "hard" quality and always come in the middle of a word.

You will find that Malayalam often joins what we think of as several words into one great big "word." When this happens a word which

TABLE I

Most Common Consonants, Double Consonants, and Consonant Clusters

A.

| | | | | | | | | | |
|--------------------|-------------|-------|-----|-------------|--------|----------------|------------|----------------|------------|
| ka- -ga- | ക ക | -kka- | കക | -ṅa- | ങ | -ṅṅa- | ങങ | -ṅka- -ṅga- | കക കക |
| ča- -ja- | ച ച | -čča- | ച്ച | ña -ña- | ഞ ഞ | -ñña- | ഞഞ | -ñja -nja- | ഞ്ച ഞ്ച |
| -Da- | ട | -TTa- | ട്ട | -Na- | ണ | -NNa- | ണ ണ | -NDa- | ണ്ട |
| ta- -da- | ത ത | -tta- | ത്ത | na- -na- | ന ന | -nna- -nna- | ന്ന ന്ന | -nda- | ന്ത |
| pa- -pa- -ba | പ പ പ | -ppa- | പ്പ | ma- -ma- | മ മ | -mma- | മ്മ | -mba- | മ്പ |

B.

| | | | | | | | | | |
|-------------|--------|-------|-----|-------------|--------|-------------|--------|-------|-----|
| -ya- | യ | -yya- | യ്യ | ra- -ra- | ര ര | la- -la- | ല ല | -ll- | ല്ല |
| va- -va- | വ വ | -vva- | വ്വ | ša- -ša- | ശ ശ | -šša- | ശ്ശ | -Ša- | ഷ |
| sa- -sa- | സ സ | -ssa- | സ്സ | ha- -ha- | ഹ ഹ | -La- | ള | -LLa- | ളള |
| -Ra- | റ | | | ra- -ra- | റ റ | -tta- | റ്റ | -nda- | ന്റ |

C.

| | | | | | | | | | | | |
|----|---|----------|---|----|---|----|---|----|---|----|---|
| -N | ൻ | -n -n | ൻ | -m | ം | -l | ൽ | -L | ൾ | -r | ർ |
|----|---|----------|---|----|---|----|---|----|---|----|---|

is ordinarily written with an initial single consonant symbol (and thus has a "hard" sound) will be written with a "double consonant" symbol in order to preserve the "hard" sound.

Notice that in Malayalam script the symbol **ന** is used for both dental /n/ and alveolar /ɲ/. By the same token, the double consonant symbol **ന്ന** stands for both dental /nn/ and alveolar /ɲɲ/.

Tables II A and II B: Vowels

When a vowel sound comes at the beginning of a word it is written with one symbol (labelled "w.i." standing for "word initial" in Table II A above). When that same vowel sound comes after a consonant (i.e. in the middle of or at the end of a word) a simplified version of the "w.i." letter is used. (These are labelled "p.c." standing for "post-consonantal" on Table II A). Thus the word /aahaafam/ "food" is written **ആഹാരം**. The symbol for the first /aa/ being **ആ** while that for the /aa/ following the consonant /h/ഹ is **ാ**.

Usually the symbol representing a post consonantal vowel looks the same no matter what consonant it follows. Thus /haa/ is **ഹാ**, /kaa/ is **കാ**; /ɕi/ is **ചി** /ti/ is **തി** etc.

However there are two vowels, /u; u/ and /uu/, which have several variant post consonantal forms depending on which consonant they follow. After most consonants /u; u/ is written **ു**, for example /su; su/ **സു** and /uu/ is written **ൂ**, for example /suu/ **സൂ**. The exceptions are shown on Table II B.

Take special note of the fact that **ഉ** is the Malayalam symbol used for /u/. For example, /uppu/ **ഉപ്പു**

The p.c. symbol **ു** /ru/ is the one used in a word like /kruŕi/ "farming" **കൃഷി**. The w.i. version of this sound **ര** is used very rarely.

TABLE II A

Vowels, Word Initial and Post Consonantal

| | /a/ | /aa/ | /ɨ/ | /ii/ | /u/ | /uu/ | /ru/ |
|------|------|-------|------|-------|------|-------|-------|
| w.i. | അ | ആ | ഇ | ഈ | ഉ | ഊ | ഋ |
| p.c. | | ാ | ി | ീ | ു | ൂ | ു |
| ex. | /sa/ | /saa/ | /si/ | /sii/ | /su/ | /suu/ | /sru/ |
| | സ | സാ | സി | സീ | സു | സൂ | സൃ |

| | /e/ | /ee/ | /ai/ or /ay/ | /o/ | /oo/ | /au/ | /am/ |
|------|------|-------|-----------------|------|-------|-------|-------|
| w.i. | എ | ഈ | ഐ | ഒ | ഓ | ഔ | അം |
| p.c. | െ | േ | ൈ | ൊ | ോ | ൗ | ം |
| ex. | /se/ | /see/ | /sai/ | /so/ | /soo/ | /sau/ | /sam/ |
| | സെ | സേ | സൈ | സൊ | സോ | സൗ | സം |

TABLE II B

Vowels, Irregular Post Consonantal Symbols

| consonant | | consonant + /u/ | | consonant + /uu/ | |
|-----------------|-----|-----------------|------|-------------------|------|
| ka | ക | ku | കു | kuu | കൂ |
| kka | കക | kku | കകു | kkuu | കകൂ |
| ṅka | ക | ṅku | കു | ṅkuu | കൂ |
| Na | ന | Nu | നു | Nuu | നൂ |
| NNa | ന്ന | NNu | ന്നു | NNuu | ന്നൂ |
| <u>na</u> na | ന | <u>nu</u> nu | നു | <u>nuu</u> nuu | നൂ |
| <u>na</u> na | ന | <u>nu</u> nu | നു | <u>nuu</u> nuu | നൂ |
| ṛa | ര | ṛu | രു | ṛuu | രൂ |
| ṣa | ശ | ṣu | ശു | ṣuu | ശൂ |

TABLE III

Less Common Consonants and Double Consonants

| | | | | | | | |
|-----|---|----|---|-----|-----|-----|---|
| kha | ഖ | ga | ഗ | gga | ഗ്ഗ | gha | ഘ |
| čha | ച | ja | ജ | jja | ജ്ജ | jha | ഝ |
| Tha | ത | Da | ദ | DDa | ദ്ദ | Dha | ഢ |
| tha | ഥ | da | ദ | dda | ദ്ദ | dha | ധ |
| pha | ഫ | ba | ബ | bba | ബ്ബ | bha | ഭ |

Table III: Less Common Consonants and Double Consonants

These letters are found mostly in words which have come into Malayalam from Sanskrit. Some of these are very high frequency words even in the spoken language (/bhaaṛya/ ഭാര്യാ, /bharṭaava/ ഭര്താവ്, /veegam/, വേഗം). Others are used much more frequently in written than spoken style.

The rules given for pronunciation of consonants in Table I do not apply to these letters. A letter like ഗ /ga/ or ദ /da/ (i.e. the letters in column II) can have the soft sound wherever it comes in a word (not "hard" in word initial and "soft" between vowels as with the "stops" in Table I). Furthermore when these letters are doubled (column 3) they *retain* their "soft" sound whereas the "stops" of Table I are invariably "hard" when doubled. As a result you can tell

that whenever a word *starts* with a "soft" sound it will be spelled with a letter from column 2 of this table. Further if there is a double "soft" sound it will be spelled with a letter from column 3. However, if there is a *single* "soft" sound *between vowels* you will not necessarily know whether to spell it with a letter from column 1 of Table I A or from column 2 of Table III.

The letters of columns 1 and 4, when pronounced by educated people, especially at a slow speed, will be said with a rather strong puff of air following them, as is shown by the "h" in the transcription (see "A Puff Can Spoil a "p" p. 181). However, when pronounced by many people at normal speed these will not have the puff of air.

Table IV: Less Common Consonant Clusters

The "English" letter equivalents on this table show what two Malayalam letters the symbol is made up of. *They do not necessarily indicate what this letter will sound like* when pronounced within a word at normal speed. As a general rule remember that the phenomenon of "assimilation" is very common in Malayalam consonant clusters.

TABLE IV

Less Common Consonant Clusters

Initial ka ക ga ഗ ṅa ങ ča ച ja ജ ña ണ Ta ട

kya ക്യാ kra ക്ര kṣa ക്ഷ kTa ക്ത kṭa ക്ത kLa ക്ല kla ക്ല kva ക്വ

gya ഗ്യാ gṛa ഗ്ര gLa ഗ്ല gva ഗ്വ gḍha ഗ്ഢ rga റ്റ

ṅya ങ്യാ ṅka ങ്ക ṅva ങ്വ

čya ച്യാ čra ച്ര čva ച്വ čča ച്ച

jya ജ്യാ jra ജ്ര jva ജ്വ rja റ്ജ

ṅya ണ്യാ ṅra ണ്ര ṅča ണ്ച ṅva ണ്വ

Tya ട്യാ Tra ട്ര Tva ട്വ

Table IV: Clusters (cont.)

Initial ഡ Da; ണ Na; ത ta; ദ da; ന na; പ pa; ബ ba

Dya ഡ്യ Dva ഡവ

Nya ഞ്യ NTa ഞട NTha ഞഠ Nva ഞവ Nma ഞമ NNa ഞന

tya ത്യ tra ത്ര tna ത്ന ttha ത്ത tva ത്വ rtta ത്ത

dya ദ്യ d̄ra ദ്ര ddha ദ്ധ dva ദ്വ dda ദ്ദ

nya ന്യ nra ന്ര nta ന്ത nda ന്ദ npa ന്വ nva ന്വ nma ന്മ

pya പ്യ pra പ്ര pLa പ്ല pva പ്വ

bya ബ്യ bra ബ്ര bda ബ്ദ bva ബ്വ

Table IV: Clusters (cont.)

Initial **ഭ** bha; **മ** ma; **യ** ya; **ര** řa; **ല** la; **വ** va; **ശ** řa

bhya **ഭ്യ** bhřa **ഭ** rbbha **ഭ്**

mya **മ്യ** mra **മ** mva **മ്** rmma **മ്**

řya **ര്യ** ykka **ര്യ്** yma **ര്യ** ypa **ര്യ**

řha **ഹ** řva **വ്**

lya **ല്യ** lva **ല്** lpa **ല്** lkka **ല്**

vya **വ്യ** vra **വ്യ** vru **വ്യ** rvva **വ്യ**

řca **ശ്ച** řva **ശ്** řma **ശ്** řya **ശ്ച** rřa **ശ്**

Table IV: Clusters (cont.)

Initial ഷി Śa; ഴ Ra; സ sa; ഹ ha

Ška ഷ്കി ŚTa ഷ്ടി Śya ഷ്ട്രി rŠa ഷ്ചി

Rma ഴി Rča ഴി

ska സ്കി sya സ്യി sra സ്രി sru സ്രു sLa സ്ലി stha സ്ഥി

sva സ്വി sma സ്മി spa സ്പി sla സ്ലി

hya ഹ്യി hru ഹ്രി hLa ഹ്ളി hma ഹ്മി hva ഹ്വീ rha റ്റി

Table V: The Malayalam Alphabet

Reading from left to write, this is the order in which words appear in dictionaries etc. Notice that the letters are arranged very sensibly. The first row of consonants are all pronounced with the back of the tongue against the soft palate, the second row is all alveolar sounds, the third, retroflex etc.

TABLE V

The Malayalam Alphabet

a അ aa അ ആ i ഇ ii ഇ ു u ഉ uu ഉ ു e എ
 ee ഏ ai എ ഐ o ഒ oo ഒ ഓ au ഔ am അം ah അഃ

ka ക kha ഖ ga ഗ gha ഘ ṛa റ

ča ച čha ഛ ja ജ jha ഝ ṇa ണ

Ta ട Tha റ Da ഡ Dha ഢ Na ന

ṭa റ tha റ da റ dha റ na; na റ

pa പ pha ഫ ba ബ bha റ ma മ

ya യ řa റ la ല va വ řa റ řa റ La ല

Ra റ sa സ ra റ ha റ

-n ന് -N ണ് -l റ് -L റ് -r റ്

APPENDIX III

Additional Grammar Notes and Exercises

1. Intransitive, Transitive and Causative Verbs

The following table gives sets of verbs with related but somewhat different meanings. Get sentences using the various verbs from an informant and the relationships between verbs in the three columns should become more clear. If the labels "intransitive, transitive," etc. mean nothing to you, don't worry about it. The important thing is that you learn how to use the verbs in sentences.

As you work with these verbs you will notice that whenever a "causative verb" is used with the meaning "to have (someone)..." the name of the person is in the accusative case followed by /koNDu/. For example /raamane koNDu veLLam gusayil oRippikyaNam/. "Have Raman put water in the gusa" (meaning "get Raman to..." or "tell Raman to...").

| Intransitive | Transitive | Causative |
|--|--|---|
| | pa <u>D</u> ik <u>ky</u> -; pa <u>D</u> i <u>č</u> ču to learn | pa <u>D</u> ippik <u>ky</u> -; pa <u>D</u> ippi <u>č</u> ču to teach |
| | <u>t</u> inn-; <u>t</u> innu to eat | <u>t</u> itt-; <u>t</u> itti to feed (animals) |
| u <u>N</u> Daag-; u <u>N</u> Daayi to become; to be | u <u>N</u> Daakk-; u <u>N</u> Daakki to make | |
| č <u>u</u> uDaag-; č <u>u</u> uDaayi to become hot; to get hot | č <u>u</u> uDaakk-; č <u>u</u> uDaakki to heat up | |
| <u>t</u> a <u>N</u> ukk-; <u>t</u> a <u>N</u> uttu to become cool; to get cool | <u>t</u> a <u>N</u> u <u>pp</u> ik <u>ky</u> -; <u>t</u> a <u>n</u> u <u>pp</u> i to cool | |

Intransitive

Transitive

Causative

| | | |
|--|--|--|
| | kaaN-; kaNDu to see | |
| | kaaNikky-; kaaNičču to show | kaaNippikky-; kaaNippičču to have someone else show; to get someone else to show |
| <u>t</u> iLakky-; <u>t</u> iLačču to boil; to be boiled | <u>t</u> iLappikky-; <u>t</u> iLappičču to boil | <u>t</u> iLappikky-; <u>t</u> iLappičču to have someone boil; to get someone to boil |
| | <u>t</u> uukku-; <u>t</u> uuttu to sweep; | <u>t</u> uuppikky-; <u>t</u> uuppičču to have someone sweep |
| ariy-; ariññu to know; to know about | ariyikky-; ariyičču to inform | |
| aDay-; aDaññu to be closed; to become closed | aDakky-; aDačču to close | aDappikky-; aDappičču to have someone close; to get someone to close |
| <u>t</u> urayu; <u>t</u> uraññu to become open; to be opened | <u>t</u> urakk-; <u>t</u> urannu to open | <u>t</u> urappikky-; <u>t</u> urappičču to have someone open; to get someone to open |
| iřikky-; iřunnu to sit; to be | | iřitt-; iřutti to seat someone |
| | vaang-; vaangı to get; to buy | |
| | vaangikky-; vaangičču (same as /vaang-; vaangı/) | vaangippikky-; vaangippičču to have someone else get; to have someone else buy; |
| urang-; urangı to sleep; to go to sleep | | urakk-; urakki to put someone to sleep |
| | čoodikky-; čoodičču to ask | čoodippikky-; čoodippičču to have someone ask; to get someone else to ask |

nilkk-; ninnu
to stop; to stand;
to remain

tiir-; tiirnnu
to be done; to
be finished

tiirkk-; tiirttu
to finish; to end

paad-; paadi
to sing

vaayikky-; vaayičču
to read

kuDikky-; kuDičču
to drink

čeyy-; čeydu
to do

koNDuvař-; koNDu-
vannu; to bring

vař-; vannu
to come

vařutt-; vařutti
to bring

niray-; niraññu
to get full; to fill
up

nirakky-; niračču
to fill

nirrt-; nirrti
to stop (something or
someone); to make (some-
thing or someone) stop;
to be stopped by

tiirppikky-; tiirppičču
to get it finished (by);
to get (someone) to
finish (it)

paadikky-; paadičču
to make (someone or
something) sing; to get
(someone or something)
to sing

paadippikky-; paadippičču
(same as /paadikky-;
paadippičču)

vaayippikky-; vaayippičču
to have someone read; to
get someone to read

kuDippikky-; kuDippičču
to get someone something
to drink

čeyikky-; čeyyičču
to have someone do; to
get someone to do

koNDuvařikky-; koNDu-
vañčču; to have someone
else bring; to get some-
one to bring

nirappikky-; nirappičču
to have someone fill; to
get someone to fill

| | | |
|---|--|--|
| | kaRug-; kaRugi to wash | kaRugikky-; kaRugičču to have something washed; to get someone else to wash something |
| | | kaRugippikky-; kaRugippičču (same as /kaRugikky-; kaRugičču/) |
| | oRikky-; oRičču to pour | oRippikky-; oRippičču to have someone else pour |
| nanay-; nanaññu to become wet; | nanakky-; nanačču to wet; to make some- thing wet; to wash (clothing); to water (plants) | nanappikky-; nanappičču to have someone else wash (clothes); to have someone else water plants |
| | veykky-; veečču to set down; to cook | veyppikky-; veyppičču to have someone else set (it) down; to get someone else to cook |
| uDay-; uDaññu to become broken; to get broken | uDukky-; uDučču to break | uDuppikky-; uDuppičču to have someone break (a coconut, for example) |
| poTT-; poTTi to get broken | poTTikky-; poTTičču to break | |
| aRiy-; aRiññu to come untied | aRikky-; aRičču to untie | aRippikky-; aRippičču to have someone else untie |
| tiñy-; tiñiññu to turn; to be turned | tiñikky-; tiñičču to turn | |
| | eRud-; eRudi to write | eRudikky-; eRudičču to have someone else write |
| | | eRudippikky-; eRudippičču (same as /eRudikky-; eRudičču/) |

| | | |
|--|---|--|
| | jeyikky-; jeyičču to win; to pass an exam | jeyippikky-; jeyippičču to make someone win/ pass an exam |
| | parikky-; paričču to pick; to pull out | parippikky-; parippičču to have someone else pick/pull out |
| parakk-; parannu to be flying; to fly | parappikky-; parappičču to fly (something) | |
| | iD-; iTtu to put; to turn on | iDlikky-; iDličču to have someone else put/turn on |
| | kaRikky-; kaRičču to eat | kaRippikky-; kaRippičču to make someone else eat (seldom used) |
| | paray-; paraññu to say | parayikky-; parayičču to force someone to say (as with getting a thief to tell the truth) |
| | | parayippikky-; parayippičču (same as /parayikky-; parayičču/) |
| | irang-; irangi to descend; to get out | irakk-; irakki to force someone to leave; to order someone to leave |
| patt-; patti to happen | pattikky-; pattičču to cheat | |
| | taamassikky-; taamassičču to stay; to live; to pass time | taamassippikky-; taamassippičču to allow someone to stay; to delay |
| | keer-; keeri to climb; to enter; to get in | keett-; keetti to allow someone to enter; to help someone enter/ get in/climb |

2. Dative case plus /-aam; -aamo/

/-aam/—You have learned already that **/-aam/** is the first person future tense ending. When used as a future tense ending the subject, expressed or unexpressed, would be in the nominative case and the meaning would be "will" or "should be able to" (see p. 153).

When the subject of an **/-aam/** verb is in the *dative* case, however, the structure gives the idea of "ability" and can translate as "can" or "is able to." Used in this way the subject can be second or third person as well as first person.

/-aamo/—With dative subject gives the idea of "suggestion" or "permission." With the first person as subject (I, we) it usually can be translated "May I" or "May we."

/enikky' ii kaseefayil ifikkyamo?/ "May I sit in this chair?"

When the subject is **/nīṅṅaLkku/** or **/nīnnakku/** the sentence becomes a polite request translating as "would you please . . ." or "why don't you . . ."

/nīṅṅa'kk' ii jooli čeyyaamo?/ "Would you please do this errand?"

When the subj. is third person dative (**/avanu; avaLkku; avarkku; saarinu/** etc.) it means the speaker is asking permission for someone else to do something, and usually translates as "can he . . ." A woman thus might ask the doctor, referring to her son:

/avanu mařaččīni ṭinnaamo?/ "Can he eat tapioca?"

Remember, however, that when the situation makes the subject obvious, the subject usually is not expressed. Thus a person would usually say **/ii kaseefayil ifikkyamo?/** since it would be obvious he is asking for himself.

3. The verb endings /-aar uNDu/ and /-um/

/-aar uNDu/ added to the verb root gives the idea of habitualness— or that the action has been taking place regularly for some time. It connotes the expectation that the action will continue to take place, while at the same time admitting the possibility of exception in the future.

/-um/, as you know, is a second and third person future ending; can be used as a first person future ending when one wishes to express a particularly strong sense of futurity; and is used to express general truths, like "Cows give milk" /pašu paal taḥum/. In some contexts it can also be used to express a general ability, or lack of inability, to do something. For example: /ñaan eračči t̄inum/ means "I can eat meat," i.e. "I have no objection to eating meat." It does not necessarily mean "I eat meat" or "I've been eating meat." This idea might be conveyed by /ñaan eračči t̄innaar uNDu/.

Study the following examples and their meanings to get a feeling for the various uses of these forms.

- | | |
|-----------------------------------|--|
| 1. ñaan eračči t̄innaar uNDu. | I eat meat. I've been eating meat. |
| ñaan eračči t̄inum. | I can eat meat. I have no objection to eating meat. |
| 2. ayaal satyam parayaar uNDu. | He tells the truth (so far as I know). |
| ayaal satyam parayum. | He tells the truth (always). |
| 3. aččaṅ patram vaayikkyaar uNDu. | Father reads the newspaper (regularly). |
| aččaṅ patram vaayikkym. | Father reads the newspaper. (or) Father is able to read the newspaper. (or) Father will read the newspaper (definitely). |

- | | |
|--|--|
| 4. aa veelakkaaṯan vaLafe jooli čeyyaar uNDu. | That servant does a lot of work (usually/has been doing/so far as I know). |
| aa veelakkaaṯan vaLafe jooli čeyyum. | That servant does a lot of work. |
| 5. avaL kaLLam parayaar illa. | She does not tell lies (generally/ so far as I know). |
| avaL kaLLam parayilla. | She never tells lies. |
| 6. amma enikkyu čooru taṯaar uNDu. | Mother gives me rice (generally/ has been giving). |
| amma enikkyu čooru taṯum. | Mother gives me rice. |
| 7. avan pagal uraṅṅaar uNDu. | He sleeps during the day time (habitually/has been sleeping). |
| avan pagal uraṅṅum. | He sleeps in the day time. |
| 8. paTTi eračči tinnaar uNDu. | Dogs eat meat (so far as I know). |
| paTTi eračči tinnum. | Dogs eat meat. |

4. "If" Clauses, contrary to fact

Study these sentences to figure out how /iṯunnegil/ and /aa'iṯunnegil/ are used in combination with various main verbs to convey the meaning "if something had happened."

ninṅaL Šaappil čenn' iṯunnegil
maattiuvine kaaNaam aa'iṯunnu.

If you had gone to the tavern,
you would have seen Mathew.

ṅaan ad' ariṅṅ' iṯunnegil
ninṅaLooDu parayum aa'iṯunnu.

If I had known that I would
have told you.

ninṅaL eeRu maNikkyu vann'
iṯunnegil enne kaaNaan
saadikkyum aa'iṯunnu.

If you had come at seven
o'clock, you would have
found me (been able to see
me).

ninṅaL eeRu maNikkyu vann'
iṯunnegil enne kaaNaan
saadikkyug' illaa'iṯunnu.

If you had come at seven
o'clock, you wouldn't have
found me.

paNam uNDaa'ifunneggil ñaan
čefuppu vaṅṅikkyum aa'ifunnu.

If I had had the money, I
would have bought the sandals.

paNam illaa'ifunneggil ñaan
čefuppu vaṅṅikkyug'
illaa'ifunnu.

If I hadn't had the money,
I wouldn't have bought the
sandals.

5. Comparatives: /-kkaal/

/-kkaal/ is a post position which takes the accusative case ending in making comparative statements. You might think of it as meaning "than" (in positive statements) or "as" (in negative statements).

ii maṅṅa adinekkaal nallad' aaNu.

This mango is better than that
one.

aa paLLikkuuDam ii paLLiyekkaal
valad' alla.

This school isn't as big as
this church.

ende čefuppu niṅṅaLuDeedinekkaal
pudiyad' alla.

My sandals aren't as new as
yours.

avaL vaṅṅiččadu deevagi
vaṅṅiččadinekkaal čeriya miin
aaNu.

The fish she bought is smaller
than the one(s) Devagi bought.

idinekkaal valiya teṅṅa iviDe
kiTTilla.

You don't (can't) get coconuts
as big as these here.

lakṣmiyuDe saafikkyu liilayuDe
saafiyekkaal nalla niram uNDu.

Lakshmi's sari has better
coloring than Lila's.

liilayuDe saafikky' ende
saafiyekkaal nalla niram illa.

Lila's sari isn't as nicely
colored as mine.

aa paayasam idinekkaal madufam
uLLad' aaNu.

That paisam is sweeter than
this.

vargiisinu maattiuvinekkaal
pokkam uNDu.

Vargiis is taller than Mathew.

goovinnande pašuvinu niṅṅaLuDe
pašuvinekkaal kuuDudal paalu
kiTTumo?

Can Govinan's cow give (get)
more milk than your cow?

keefaLattil dilliyekkaal kuuDudal
maRayuNDu.

Kerala has more rain than Delhi.

paNam uNDaa'ifunneggil ñaan
čefuppu vaṅṅikkyum aa'ifunnu.

If I had had the money, I
would have bought the sandals.

paNam illaa'ifunneggil ñaan
čefuppu vaṅṅikkyug'
illaa'ifunnu.

If I hadn't had the money,
I wouldn't have bought the
sandals.

5. Comparatives: /-kkaal/

/-kkaal/ is a post position which takes the accusative case ending in making comparative statements. You might think of it as meaning "than" (in positive statements) or "as" (in negative statements).

ii maṅṅa adinekkaal nallad' aaNu.

This mango is better than that one.

aa paLLikkuuDam ii paLLiyekkaal
valad' alla.

This school isn't as big as
this church.

ende čefuppu niṅṅaLuDeedinekkaal
pudiyad' alla.

My sandals aren't as new as
yours.

avaL vaṅṅiččadu deevagi
vaṅṅiččadinekkaal čeriya mlin
aaNu.

The fish she bought is smaller
than the one(s) Devagi bought.

idinekkaal valiya teṅṅa iviDe
kiTTilla.

You don't (can't) get coconuts
as big as these here.

lakšmiyuDe saafikkyu liilayuDe
saafiyekkaal nalla niram uNDu.

Lakshmi's sari has better
coloring than Lila's.

liilayuDe saafikky' ende
saafiyekkaal nalla niram illa.

Lila's sari isn't as nicely
colored as mine.

aa paayasam idinekkaal madufam
uLLad' aaNu.

That paisam is sweeter than
this.

vargiisinu maattiuvinekkaal
pokkam uNDu.

Vargis is taller than Mathew.

goovinnande pašuvinu niṅṅaLuDe
pašuvinekkaal kuuDudal paalu
kiTTumo?

Can Govinan's cow give (get)
more milk than your cow?

keefaLattil dilliyekkaal kuuDudal
maRayuNDu.

Kerala has more rain than Delhi.

ende čeeččikky' ennekkaal pokkam
kurav' aaNu.

taaraavu kooRiyekkaal kuuDudal
muTTayiDum.

kooRi taaraavinekkaal kuračču
muTTayiDum.

enikky' ayaaLekkaal šambalam
kurav' alla.

paayasam appattekkaal maduřam
uLLad aaNu.

ii paLLikkuuDam niŋpaLuDeedinekkaal
valud' aaNoo?

ayaaLuDe kaar idinekkaal vila
kuuDiyad' aaNu.

My sister is shorter than me
(is less tall than).

Ducks lay more eggs than
chickens.

Chickens lay fewer eggs than
ducks.

My salary is not less than his.

Paisam is sweeter than bread.

Is this church bigger than
yours?

His car is more costly than
this.

As in English, it is not always necessary to express what something is being compared to (... than ...) when the words /kuuDudal/ "more" or /kuravu/ "less" are used.

idu kuuDudal nalla maŋgayaaNu.

idu vaLafe kuuDudal maNam uLLa
puuvaaNu.

kure kuuDe aŋi veeNam aayifnnu.

ii kaaru kure kuuDe pudiya kaar
aaNu.

enikkyu kaappiyil kuuřudal
pan'saafa veeNDa.

These are better mangoes.

This is a much more fragrant
flower.

There should have been a little
more rice.

This car is a little newer.

I don't want more sugar in my
coffee.

6. "with; along with" /-um ... kuuDe/

/-kuuDe/ used as a post position taking the possessive case ending means "with" or "along with." The person or thing which is going "along with" takes /-um/. The noun in the possessive case *can*

be dropped when it is obvious with whom one is going. Thus you get /ḥaanum kuuDe vaḥaam/ "I'll come along" rather than /ḥaanum niggaLuDe kuuDe vaḥaam/ "I'll come along with you."

Study the following examples.

ḥaamanum kriSNanum ende kuuDe skuuLil poogum.

niggaLum ayaaLuDe kuuDe paLLiyil poogumo?

ḥaanum niggaLuDe kuuDe vaḥaam.

avanum avaLuDe kuuDe poogum.

avaḥum ende kuuDe ambalattil vaḥunnu.

ammayum aččande kuuDe poogunno?

PERSONAL PRONOUN CASES

| <u>English</u> | <u>Nominative</u> | <u>Dative</u> | <u>Accusative</u> | <u>Addressive</u> | <u>Possessive</u> |
|--------------------------|-------------------|---------------|-------------------|-------------------|-------------------|
| I | naan | enikkyu | enne | ennooDu | ende |
| we (you and I) | nammaL | nammaLkku | nammaLe | nammaLooDu | nammaLuDe |
| we (somebody else and I) | naappal | naappalLkku | naappale | naappalooDu | naappaluDe |
| you* | nippal | nippalLkku | nippale | nippalooDu | nippaluDe |
| you† | ni | ninakku | ninne | ninnooDu | ninde |
| he† | avan | avana | avane | avanooDu | avande |
| he* | ayaaL | ayaaLkku | ayaaLe | ayaaLooDu | ayaaLuDe |
| he† | addeeham | addeehattinu | addeehatine | addeehattinooDu | addeehattinde |
| she† | aval | avalLkku | avale | avalooDu | avaluDe |
| she* | avar | avarkku | avafe | avafooDu | avafuDe |
| they | avar | avarkku | avafe | avafooDu | avafuDe |
| who | aafu | aarkku | aafe? | aafooDu? | aafuDe |
| someone | aafeygillum | aarkkeggillum | aafeyeggillum | aafooDeygillum | aafuDeeggillum |

*general (used with the majority of adults)

†familiar (used with children and intimate friends)

‡respectful (used with very honored and respected adults)

Note: You will notice that the forms of "he," "she," and "they" all begin with the sound /a-/. All of these may also begin with the sound /i-/. The difference in meaning is something like the following: /avan/ "he, that one, that boy over there," /ivan/ "he, this one, this boy right here," etc. See the table of demonstrative and interrogative pronouns where a similar distinction occurs.

DEMONSTRATIVE, INTERROGATIVE AND INDEFINITE PRONOUNS

Three sets of such pronouns exist; demonstrative pronouns with a "remote" meaning, "that, that one," each beginning with the sound /a-/: demonstrative pronouns with a "near" meaning, "this, this one," each beginning with the sound /i-/: and interrogative/relative pronouns, "which, which one," each beginning with the sound /e-/.

| <u>Demonstrative (remote)</u> | <u>Demonstrative (near)</u> | <u>Interrogative</u> | <u>Indefinite</u> |
|--------------------------------|-------------------------------|-------------------------------|---|
| aa "that" | ii "this" | (y)eedw "which" | |
| adw "that one" | idw "this one" | endw "which one," what' | end'eggilum "some- thing, anything" |
| aypine "that way" | ippine "this way" | engine "which way, how" | engineyeggilum "some- how" |
| avide "there" | ivide "here" | evide "where" | evid'eggilum "some- where" |
| angooTtw "that di- rection" | ipooTtw "this di- rection" | engooTtw "which direction" | |
| atra "that much" | itra "this much" | etra "how much" | etreyeggilum "as many as; however many" |
| appool "that time" | ippool "this time" | eppool "which time, when" | eppooReggilum "some- time" |
| annu "that day" | innu "this day" | ennu "which day" | |

Note: A similar distinction occurs with the personal pronouns. For example:
 he (fam) avan "he, that boy" ivan "he, this boy"
 he (gen) ayaal "he, that man" iyaal "he, this man"
 etc. See the table of personal pronouns.

APPENDIX IV

Names of Days and Months

1. maasaṅgaL - Months

| | | |
|--------------|---|---|
| čingam | - | middle of August - middle of September |
| kanṇi | - | middle of September - middle of October |
| tulaam | - | middle of October - middle of November |
| vruččigam | - | middle of November - middle of December |
| <u>dhanu</u> | - | middle of December - middle of January |
| magafam | - | middle of January - middle of February |
| kumbham | - | middle of February - middle of March |
| mīnam | - | middle of March - middle of April |
| meeDam | - | middle of April - middle of May |
| iDavam | - | middle of May - middle of June |
| midhunam | - | middle of June - middle of July |
| karkaDagam | - | middle of July - middle of August |

2. aRčča - Days

| | | |
|---------------------|---|-----------|
| ṅaayanaaRčča | - | Sunday |
| tiṅgaLaaRčča | - | Monday |
| čovvaaRčča | - | Tuesday |
| <u>budhanaaRčča</u> | - | Wednesday |
| vyaaRaaRčča | - | Thursday |
| veLLiyaaRčča | - | Friday |
| šeniyaaRčča | - | Saturday |

GLOSSARY

Entries are alphabetized first according to the English alphabet. Within this scheme all single letters precede identical double letters (/a/ before /aa/; /m/ before /mm/, etc.)

Unaspirated sounds precede aspirated sounds (i.e. /b/ before /bh/). Whenever the same basic English letter is used to represent several Malayalam letters, they are alphabetized according to their order in the Malayalam alphabet (/D, d, d/; /l, L/; /ṅ, ṅ̄, ṅ̆, n, n/; /Ṛ, R, r/; /ṣ, Ṣ, s/; /T, t, t/).

Separate entries have not been made for verbal adverbs (formed from past tense of verb) or for verbal adjectives (formed by adding /-a/ to the present or past tense stem of the verb) or for verbal adjectives (formed by adding /-adu/ to the present or past tense stem of the verb) except where the meaning of the adverbial, adjectival or nominal form of the verb differs considerably from the verb itself.

abattu—danger
 abeekša foorm—application form
 aDakky-; aDačču—to close
 aDakya—betel nut; areca nut
 aDappikky-; aDappičču—to have someone close; to get someone to close
 aDay-; aDaññu—to be closed; to become closed
 aDi—blow
 aDikky-; aDičču—to beat; to hit
 aDima—slave
 aDuppu—stove
 aDutta—near, next
 -aDuttu—next to; near (takes possessive)
 adigam—a lot
 adiṅṅa—boundary

adir' illaadu—boundless
 ado—or
 adu koNDu (adoNDu)—because of that; that's why
 adu poo'TTe—that may be
 addeeham—he (very respected men)
 adhyam preṣṇaṅṅaL—great problems; huge difficulties
 -agam—within (takes dative case)
 agattu—inside
 ariy-; ariññu—to know; to know about
 akkaṅṅe—that shore; the other shore
 aLavu—measurements
 alakkiya—clean; freshly cleaned

aleppuRa—Alleppey (district, city)

alpam—a little

alpan~ alpan—pauper; poor man

alla—is not; are not; no (negative form of /aaNu/)

allaade—except

allegil—if not

allo—a softener; a politeness marker

ambalam—large Hindu temple

amrudam—nectar of the gods

ammuumma—grandmother

appaaDi—market place; bazaar

appine—in that way; in that fashion; that's how

appoTTu—that way; that direction

aNa; anna—1/16 of a rupee or 6 1/4 naya paise; naal' aNa is 25 paise while eTT' aNa is 50 paise

aNDi—mango pit; mango seed

aNukkaL—germs; tiny insects

-anne—very sorry (similar to /allo/ but more apologetic)

-an—masculine suffix (see p. 35)

anbadu—fifty

anbattanju—fifty-five

aniyan/aniyanmaar—younger brother/younger brothers

anju—five

anubavum—experience

anuvadičču kiTT-; anuvadičču kiTTi—to get permission

anuvadikky-; anuvadičču—to permit; to give permission

apagaDam—accident

appa ~ appool—then

appam—a cake; a bread

apparešan—operation

appool—then; at that time

afa—half; waist

afamana—palace

aŋi—uncooked rice

aŋivaal—sickle, used for harvesting rice paddy

aRagu—beauty

aRičča—week

aRikky-; aRičču—to untie

aRippikky-; aRippičču—to have someone else untie

aRiy-; aRiññu—to come untied

arakky-; aračču—to grind up

ariññuDa—don't know (contraction of /ariññu kuuDe/)

ariy-; ariññu—to know; to know how; to know about

ariyikky-; ariyičču—to inform

artham—wealth, riches

arthafaatri ~ ardhafaatri—midnight

aspro—a glorified aspirin

asugam—discomfort

atra—that much

atrayuLLu—only that much!

avaL—she (girls and young women)

avan—he (boys and close friends)

avar—they; she (older women)

aviDe—there; over there; that place

aviyal—a vegetable curry containing many kinds of vegetables and coconut

avudi—holiday; vacation; leave of absence

ayañña—unformed

ayaaL—he (most adult males)

aaDu—goat

-aade—without (added to verbs)

aaddyam—first

aaddyamaayi—firstly

aadvatte—first

aag-; aayi—to become; to be

aagaTTe—let it be

aagrahikky-; aagrahičču—to wish

aahaāṁam—food
 aakaaśavaaNi—name for All
 India Radio
 aaL—person; man
 aaLuGaI.—people
 aaluva—Alwaye, a town in
 central Kerala, near
 Ernakulam
 -aam—first person future verb
 ending
 aamleṭṭu—omlette
 aaṅkuTTi—girl
 aaN—male
 aaNkuTTi—boy
 aaNkuTTiGaL—boys
 aaNu—is; are
 -aan—infinitive verb ending
 aana—elephant
 aaRam—depth
 aaṟogyam—health
 aaru—six
 aarupadu—sixty
 aarupattanju—sixty-five
 aaTTeraččī—goat meat (called
 "mutton" in India)
 aavaśyam—need, necessity
 -aayi—adverbial participle
 (see p. 346)
 aayiṁam—a thousand
 aa'yifikk^y-; aa'yifunnu—to
 be; to become; to keep

 bakśaNam—food
 balam—strength
 balbu—light bulb
 baag—bag; satchel
 baagattu—side
 baakki—right; left overs
 beedam ~ bheedam—better;
 cure
 biDiyo—B.D.O. (Block Devel-
 opment Officer)
 biskettu—cracker; cookie
 bilDi—cigarette (Indian style,
 made of rolled-up tobacco leaf)

blijam—seed
 bliru—beer
 blasu—blouse
 booTtu—boat
 braamaN—Brahman
 bustaappu—bus stop
 bhaggi—beauty
 bharttaavu ~ barttaavu—husband
 bhaagam ~ baagam—part; point
 bhaagattu ~ baagattu—area;
 space
 bhaafam ~ baafam—burden
 bhaafya—wife
 bhaaśa ~ baaśa—language
 bheedam ~ beedam—better;
 cure

 čakka—jack fruit; a very large
 fruit that grows on trees
 čali—mucous
 čamandi—a semi-liquid chutney
 (usually made with grated
 coconut) served with /dooša,
 idli, vaDa/, etc.
 čanda—market place; bazaar
 čeTTa—blouse worn by Christian
 women
 čavitt-; čavitti—to stamp on
 čaakko—Malayali Christian
 name "Jacob"
 čaakku—chalk
 čaaṁam—ashes
 čaaya—tea
 čeDi—seedling
 čell-; čennu—to go
 čen—red
 čeriya—small; little
 čeruppakaaṁ—young people
 čeruppam—youthfulness
 čeruppu—sandals
 čevi—ear
 čeylkk^y-; čeyyičču—to have
 someone do; to get someone
 to do
 čeyy-; čeydu—to do

čeečči/čeeččimaar—older sister/
older sisters (a shortened,
more affectionate form of
/čeeTTatti/)

čeeř-; čeernnu—to join; to add

čeeřa—a variety of snake

čeerkk-; čeerttu—to add

čeeTTan/čeeTTanmaar—older
brother/older brothers

čeeTTatti/čeeTTattimaar—older
sister/older sisters

čigilsikky-; čigilsičču—to treat;
to give treatment

čikilsa—treatment (medical)

čila—some

čilappool—sometimes; perhaps

čilar—some people

čilavaakk-; čilavaakki—to spend

čillara—change (i.e. money)

čindikky-; čindičču—to ponder;
to think very hard

čifikk-; čifičču—to smile

čiitta—bad

čori—scabies

čoriččil—itching sensation

čoriy-; čoriñnu—to scratch

čoodikky-; čoodičču—to ask

čoodippikky-; čoodippičču—to
have someone ask; to get
someone else to ask

čoodyam—question

čooř-; čoornnu—to leak out; to
fall out

čoořa—blood

čooru—cooked rice; food (in
general)

čuDala—funeral pyre

čuma—cough

čumakk-; cumnnu—to carry on
head or shoulders

čuudaag-; čuuDaayi—to become
hot; to get hot

čuudaakk-; čuuDaakki—to heat;
to make hot; to heat up

čuudu—heat; hot

če! nařam aayi!—oh shucks;
damnation (a mild swear word)

Dasan—dozen

DaakTar—doctor

daaham—thirst

daavaNi—half-sari

deTTooL—Dettol; a liquid germi-
cide

deham—body

distriktu—district (a political
division of Indian states)

divasavum—daily

divasum—day

dinam—disease; illness

doořa—a pancake made of rice
and gram flour

draama—drama; play

duufe—distance

-de—possessive case ending
(see p. 50)

-e—vocative case ending
(added to names)

-e—yes/no question marker,
negative

-e... illa ~ -eeyilla—didn't
even; at all

-e... uLLu ~ -eyuLLu—only; just
eDukk-; eDttu—to take; to
get; to teach

edaayaalum—in any case

edir—opposite

eli—rat; mouse

ellaa... um—every

ellaam—all; everything

ellaam řeřiyaagum—Everything
will be o.k.

ellaavařum—everybody

eLppam—easy; ease; easiness

-eřgil—if

eřgilum—at least

eřineyeřgilum—somehow

enjineyuNDu?—How is it? How
 do you like it?
 enjūm—nowhere
 eNbadu—eighty
 eNbattanju—eighty-five
 eNNa—oil (usually sesame
 seed oil)
 eNNam—number
 endu.—what?
 enna—adjective form of /ennu/
 ennaal—then; if so; even so;
 in that case
 enniTTu—then; after that
 ennu?—when?; which day?
 ennu—quotative; called
 ende—my
 endedu—mine
 enikkyu—to/for me; I
 eñivu—hot taste
 eñiy-; eñiññu—to burn
 -cñudu—negative command
 verb ending
 eRud-; eRudi—to write
 eRudikky-; eRudičču—to have
 someone else write
 eRudippikky-; eRudippičču—to
 have someone else write (same
 as /eRudikky-; eRudičču/)
 eRuttu—note; letter; message
 eračči ~ iračči—meat
 erakkam—length
 eranj-; eranji—to descend; to
 get down; to get out
 erNaaguLam—Ernakalam (district,
 city)
 eTTu—eight
 ett-; etti—to arrive; to reach
 eviDe—where?
 ecdaanam—a few
 eedu ~ yeedu—which?
 -eekkyu—to; toward; for
 -eeNDadu—have to; must
 eerpeD-; eerpeTTu—to indulge
 ceRu—seven
 eeRupadu—seventy

eeRupattanju—seventy-five
 eettavum—most
 -ceyilla ~ -e . . . illa—didn't
 even; at all
 -eeyuLLu ~ -e . . . uLLu—only;
 just

farlaan—furlong
 faRniččar—furniture
 filim—film
 fraakku—a dress

garbam ~ garpam—pregnancy
 garbapaatram ~ garpapaatram—
 uterus; womb
 giTTaar—guitar
 glaas—glass
 goodambu—wheat
 graamofoon—gramophone; phono-
 graph
 guLiga—pill; tablet
 guNam—goodness
 guusa—clay water jug

hallo—hello
 haaL—hall
 hindi—Hindi, a language spoken
 in North India
 hindu—a large English news-
 paper published in Madras
 hoTTai—restaurant; eating place
 hrudeya veedana—grief; sadness
 hrudeyam—heart

-i—feminine suffix
 iD-; iTTu—to put; to turn on;
 to wear; to lay (an egg)
 iDa—chance; opportunity
 iDada—left
 iDam—place
 iDiikky-; iDiičču—to have
 someone else put/turn on
 idinu mumbu—before this; this
 is the first time
 idu koNDu—because of this; because

idu veṛe—until now
 ikkaṛe—this shore
 -il—locative case ending;
 in; at
 ila—leaf; plantain leaf used
 as a plate
 illaadu—without
 illaatta—without; not having
 iLagiya—diarrhetic; water
 iLaya—youngest
 iṅṅooTTu—this way; this direc-
 tion
 inna—today's
 innale—yesterday
 innaa—here; here it is (like
 /idaa/)
 innu—today; this day
 innu faatri—tonight
 -inde—possessive case end-
 ing
 ini—again
 iniyum—any more; again
 ippool—now; just now
 ippool tanne—right now
 ippoorum—still
 ifupattunaalu—twenty-four
 ifupattuṛaNDu—twenty-two
 ifikky-; ifunnu—to sit; to be
 ifitt-; ifutti—to seat someone
 ifupadu—twenty
 ifupattanju—twenty-five
 ifupattaaru—twenty-six
 ifupatteTTu—twenty-eight
 ifupatteeru—twenty-seven
 ifupattombadu—twenty-nine
 ifupattonnu—twenty-one
 ifupattumuunnu—twenty-three
 iračči ~ eračči—meat
 irakk-; irakki—to force someone
 to leave; to order someone to
 leave
 iranṅ-; iranṅi—to descend; to
 get out
 iṣṬam—a liking for
 iṣṬam aaNu—to like

iṣṬam uNDu—to like
 iTT' ifikky-; iTT' ifunnu—to
 wear; to be wearing
 iTTugollu—go ahead and lay
 it
 iuNiT—unit
 iva—these things; etc.
 iviDattekkafan (-i)—native
 of this place
 ivide—here; this place
 iičča—fly

 jaṅṣan—junction
 jenal—window
 jeTTi—jetty; dock
 jeyikky-; jeyičču—to win; to
 pass an exam
 jeyippikky-; jeyippičču—to
 make someone win/pass an
 exam
 jiiṛagaL—cumin seed
 jiiṛidam—life
 jiiṛivikky-; jiiṛivičču—to live
 jooli—work; job
 juba—shirt; an old style of

 kaDa—shop
 kaDalaasu—paper
 kaDikky-; kaDičču—to bite
 kaDuga—mustard seeds
 kada ~ kadha—story; tale
 kadagu—door
 kai—arm; hand; finger
 kakkuussu—toilet; backhouse
 kalanniya—cloudy
 kalappa—plough; usually
 pulled by bullocks, used
 for ploughing paddy (rice)
 fields
 kalyaaNam ~ kallyaaNam—mar-
 riage
 kaLay-; kaLaññu—to throw
 kaLikkyy-; kaLičču—to play
 kaLLam—lie; falsehood
 kaLLan; kaLLanmaar—thief; thieves

kaLLu—toddy
 kaLLu šaappu—toddy shop
 kambī—wire; telegram
 kamugu—betel nut tree
 kaNakku—mathematics
 kaNNadu—glasses (eye)
 kaNNi—one element of a mesh
 or chain
 kaNNu—eye
 kannur—Cannanore (district,
 city)
 kanam ~ khanam—thickness;
 weight
 kandakTar—conductor
 kanya kumaafi—Cape Comerin
 kapam—mucous
 kappu—cup
 kafaññiDum—a poetic future
 form of /kafay-; kafaññu/
 "to cry"
 kafay-; karaññu—to cry
 kañimbu—sugar cane
 kañimbu pišaDu—sugar cane
 pulp
 kaRikky-; kaRičču—to eat and/
 or drink; to consume
 kaRiñña—last; finished (from v
 /kaRiy-; kaRiññu/ see "pæt
 verbal adj." p. 284)
 kaRiññu kuuDaan—to get along;
 to make ends meet
 kaRippikky-; kaRippičču—to
 make someone else eat (sel-
 dom used)
 kaRiy-; kaRiññu—to finish
 kaRiy-; kaRiññu—to be able;
 can
 kaRuda—donkey; jackass
 kaRug-; kaRugi—to wash
 kaRugikky-; kaRugičču—to have
 something washed; to get
 someone else to wash some-
 thing/someone
 kaRugippikky-; kaRugippičču—to
 get someone else to wash
 something (same as /kaRugikky-;
 kaRugičču/)

kaRum—neck
 kaRuttu—neck
 karakkam—dizziness; giddiness
 karuppa—dark; black
 kašNam—piece
 kašNikky-; kašNičču—to cut
 up; to make into pieces
 kašTappaaDu—difficulty
 kaseefa—chair
 kaTTa—mud brick
 kaTTi—thickness; thick; hard
 (excrement)
 kaTTil—bed (especially the
 frame of a bed)
 katti—knife
 kattikky-; kattičču—to light
 kattu—letter
 katta—shock of grain
 kavale—corner
 kayar faaktari—coir factory
 kayer-; kayeri ~ keer-; keeri—
 to climb; to enter; to go into
 kayeri eraggi ifikky- —to be
 uneven
 kaakka—crow
 kaal—one fourth; one quarter
 kaal piDikky-; piDičču—to
 touch the feet in a gesture
 of respect
 kaalam—season; period; time
 kaalattu—morning
 kaalu ~ kaal—leg; foot; toe
 kaamam—love
 kaamra ~ kyaamara—camera
 kaaN-; kaNDu—to see
 kaaNikky-; kaaNičču—to
 show
 kaaNippikky-; kaaNippičču—
 to have someone else show;
 to get someone else to show
 kaananam—forest
 kaappi—coffee
 kaafyam—goal
 kaafaNam—reason
 kaaRčča—sight
 kaaraTTu—carrot
 kaaru—car

kaaryam—reason; matter
 kaaṣu—money; name of old
 ---coin ---
 kaattu—breeze; air; wind
 keTT-; keTTi—to be tied
 keTTiDam—building
 keeDu—harm
 keeLkk-; keeTTu—to hear;
 ... to listen to
 keendfam—center
 kccfaLam—Kerala
 keer-; keeri ~ kayar-; kayari—
 to climb; to enter; to get in
 keett-; keetti—to allow someone
 to enter; to help someone
 enter/get in/climb
 kiččaDi—a rather sweet prep-
 aration made of mango or
 banana
 kiDakk-; kiDannu—to lie down
 kiDakkaviṭi—sheet; bed sheet;
 cloth
 kiTT-; kiTTi—to get; to obtain;
 to find
 killograam—kilogram (about
 two pounds)
 klarku—clerk
 klinikku—clinic
 kočči—Cochin
 koDukk-; koDuttu—to give (to
 him/her/them or any other
 "3rd person")
 kokku—crane
 koll-; konnu—to kill
 kollam—year
 kollam—Quilon (district, city)
 koLL-; koNDu—to stick
 koLL-; ~ kooL-(plus verbal
 adverb)—to go ahead and ...;
 just ...
 koLLaam—good; nice
 kombu—branch; horn
 koNDuvaṭ-; koNDuvannu ~
 koNDu vaṭ-; koNDu vannu—
 to bring

koNDuvaṭiikky-; koNDuvaṭičču—
 to have someone else bring;
 .. -to get someone to bring
 konnavan—killer
 koračču ~ kuračču—a little; a
 few; some
 koračču kuuDe ~ kuračču kuuDe—
 a little more; some more
 korañña ~ kurañña—less
 koTTayam—Kottayam (district,
 ---city)
 koyitta kaalam—harvest season
 koyy-; koydu—to reap; to harvest
 kooL ~ koLL-(plus verbal adverb)—
 to go ahead and ...; just ...
 kooLeeju—college
 kooppi—copy
 kooṟi—chicken
 kooṟikkooDu—Calicut (district,
 city)
 kooṟikkooDu—poultry house
 koovil—small Hindu temple
 kristtyan; kristtyaani—Christian
 kriṢNa silku haussu—Krishna
 Silk House
 krumi—worm
 kruṢi—farming
 kruṢikkaafan—farmer
 kuDa—umbrella
 kuDal—intestines
 kuDikky-; kuDičču—to drink
 kuDippikky-; kuDippičču—to
 get someone something to
 drink
 kuDumbam—family
 kuDumbaasuutraNa keendfam—
 Family Planning Center
 kuDumbaasuutraNam—family
 planning
 kudifa—horse
 kuLikky-; kuLičču—to bathe;
 to take a bath
 kuLiṭu—chills
 kuñṇu—baby; little one
 kuppi—bottle

kuḥaṅṅu—monkey
 kuḥakky-; kuḥačču—to bark
 kuḥalu—tube
 kuḥappam—trouble
 kuračču ~ koračču—a little; a few; some
 kuračču kuuDi ~ koračč' uuDe—a little more; some more
 kurañña ~ korañña—less
 kurañña pakṣam... eggilum—at least
 kurav—less; diminished
 kuray; kurañña—to make less; to be less
 kuTTi—child
 kutt-; kutti—to pierce; to prick
 kutti vaykky-; kutti večču—to give an injection
 kutti vaykkyal—injection
 kuttam—defect; imperfection
 kuuDaade—without adding (see /-aade/)
 kuuDi ~ kuuDe—more; additional; also
 kuuDiya—increased
 kuuDudal—more
 kuuD-; kuuDi—to be increased; to increase
 kuuDu—nest
 kuuli—pay for a very temporary job
 kuuli vela—day labor, usually manual
 kuḥakkyu—roof
 kuuTT-; kuuTTi—to make larger; to increase; to add
 kuuTTam—flock; herd; group
 kuuTTaan—any of the preparations that are eaten with the main food, rice
 kuuTTugaar—friends (common gender)
 kuuTTugaafan/kuuTTugaafanmaar—friend/friends (male)

kuuTTugaafi/kuuTTugaafiimaar—friend/friends (female)
 kyu—queue, line of people
 khanam ~ kanam—thickness; weight
 laDu—a sweet
 lakṣmi—a Hindu female name
 launju—lounge
 layTTu—light
 laabham—profit
 laandskeepu—landscape
 laastTu—last
 lekṣaNam—symptom
 liivu—a day off (from work)
 luuppu—loop
 maDaggi poog-; maDaggi pooyi—to return; to go back
 maDi—lap; corner of the /muNDu/ which is pulled out and can be tucked in and used for carrying small things
 maḍi—to be enough; enough
 maḍufam—sweetness
 magan—son
 makkaanikku—mechanic
 mala—excrement (adjective)
 malam—excrement (noun)
 malayaaLam—Malayalam
 mamveTTi—synonym or near synonym for /tuumba/; sometimes a /mamveTTi/ has a shorter handle than a /tuumba/
 mañña—yellow
 maññil—turmeric
 maNam—good odor; fragrance
 maNi—bell; o'clock
 maNikkoor—hour
 maNiyardar—money order
 maNnu—soil; earth
 manam—mind
 manas—heart and mind
 mafaččiini—tapioca
 mafam—tree

mafunna—medicine
 maRa—rain
 marakky-; maračču—to cover
 up
 marikky-; maričču—to turn
 around; to reverse
 matte ~ mattu—other
 maaDu—cattle; cow; bull;
 bullock
 maadaamma—western woman
 maala—necklace
 maanga—mango
 maar-; maari—to go away; to
 be cured
 maarpaappa—the Pope
 maasa—monthly
 maasakuLi—monthly bath
 (the one taken after monthly
 period)
 maasam-- month
 maatTeračči—beef
 maatramuLLu—only; just
 maatt-; maatti—to remove; to
 cause to go away; to cure
 maavu—mango tree
 maay-; maaññu—to be erased
 maaykky-; maayčču—to erase
 meniññaale (error: should be
 /meniññaannu/)—the day
 before yesterday
 meniññaannu—the day before
 yesterday
 menoon—Menan, a Hindu name
 mettinaale—day after tomor-
 row
 meeččil—thatch (can be made
 from coconut leaves, palmyra
 leaves, grasses, etc.)
 meeša—table
 miččam—remainder; balance;
 left overs
 miDukkan—clever boy
 miDukki—clever girl
 miNiTTu—minute
 minukk-; minukki—to make smooth

miñkaafan ~ miinkaafan—fish-
 erman
 miñkaafi ~ miinkaafi—fisher-
 woman; a woman who sells
 fish
 miin—fish
 miinkari—fish curry
 miinkaafan ~ miñkaafan—fish-
 erman
 miinkaafi ~ miñkaafi—fisher-
 woman; a woman who sells
 fish
 miTTigu—meeting
 mool (magaL)—top; roof; up-
 stairs
 moona—gums
 moofu—buttermilk
 moofukkari—buttermilk curry
 moošam—bad
 mudalaaya—other
 mudalaaya kafaNannaL—etc.;
 and other reasons
 muddhaLam—a large drum which
 is beaten on both sides
 mudugu—back
 mugham—face
 mikkaal—three fourths; three
 quarters
 mukku—corner
 muLuga poDi—pepper powder
 (black)
 muLLu—thorn
 muNDu—a wrap-around skirt
 worn by both men and women
 mundifi—grapes
 muppadu—thirty
 muppattanju—thirty-five
 muḥuvan—completely
 mura—regularity
 murčči—sharpness
 muri—room
 murikky-; muričču—to cut
 murivu—a cut; sore; opening
 muriy-; muriññu—to be opened;
 to be broken (skin)

muTTa—egg
 muudal . . . veŕe—from . . .
 until
 muukku—nose
 muunnu—three
 muutram—urine
 muutta—eldest
 myusiyam—museum

 ŕaan—I
 naD-; naTTu—to plant
 (applies to seeds, seed-
 lings, trees)
 naDakk-; naDannu—to walk
 naDu—middle
 nagam—fingernail; toenail
 nalla—good; nice
 nalla poole—well; good; in a
 good manner
 nannaakk-; nannaakki—to
 repair; to make good
 nannaayi—well; good
 nanakky-; nanačču—to wet;
 to make something wet; to
 wash (clothing); to water
 (plants)
 nanappikky-; nanappičču—to
 have someone else wash
 (clothes); to have someone
 else water plants
 nanay-; nanaññu—to become
 wet; to get wet
 nanaykky-; nanačču—to wash
 (clothing)
 na:s—nurse
 našikky-; našičču—to go to
 ruin; to be destroyed (re-
 lated to /našam aayi/)
 naaDu—country; native place
 naale—tomorrow
 naalu—day
 naalaam—fourth
 naalpadu—forty
 naalpattanju—forty-five
 naale—four

naaragya—citrus fruit; lime
 naaragyaŕeLLam—lemonade;
 lime ade
 naaya—male dog (Malabar)
 nenju—chest
 nefam—time
 nefam aayi—it's time
 ney—clarified butter
 neyyappam—a sweet cake fried
 in deep fat (/ney/)
 neefatte—early
 neeŕe—directly; straight
 ni—you (for children and close
 friends)
 nilam—earth; soil
 nilam uRu-; nilam uRudu—to
 plough (the earth)
 nilkk-; ninnu—to stop; to
 stand; to remain
 ninggal—you
 -ninnu—from (takes locative)
 nirakky-; niračču—to fill
 nirappikky-; nirappičču—to
 have someone fill; to get
 someone to fill
 niray-; niraññu—to get full;
 to fill up
 niraykky-; niračču—to fill
 nirtt-; nirtti—to stop (some-
 thing or someone); to make
 (something or someone) stop;
 to be stopped by
 nišçayam—certainty
 nivarTTi—to be able to
 nilL-; niNDu—to be lengthened;
 to be stretched out
 nila—blue
 nilLam—length
 niifu—swelling; juice
 niTT-; niTTi—to lengthen; to
 stretch out
 nookk-; nookki—to look; to look
 for; to look after (take care
 of)
 nuuru—(one) hundred

-o—yes/no question marker,
positive
očča—noise
oDivu—fracture
oDiy-; oDiññu—to be broken
(long objects)
oDuvil—at the end; last
oDuvilatte—last
off čeyy-; off čeydu—to turn
off
offissu—office
okku (follows the noun)—all
oLLam—about
ombadu—nine
onnu—one
onnum . . . negative verb—
anything; nothing
onnum veNDa—(I, he, etc.)
don't/doesn't want anything;
nothing is wanted
onnu—(before positive command)
"would (you) please . . ."
onnu kuuDi—once more
ofakke—loudly; clearly
of' eNNam uNDu—there's only
one
ofu kuravum . . . negative verb—
no less at all; not at all
diminished
ofu kuuDi (ofoDi)—about
ofu varšam aayi—a year ago
ofu varšam kaRiññu—a year
from now; after one year
oRikky-; oRičču—to pour
oRippikky-; oRippičču—to
have someone else pour
oRiy-; oRiññu—to be empty
orakky-; oračču—to become
firm; to firmly believe
ott' iṛikky-; ott' iṛunnu—to be
united; to be together
oo—yes; surely
ooTTa--hole; puncture
ooTTam—quick movement

pačča—green
paččaDi—somewhat sour-tasting
preparation made of yogurt
with gourd, cucumber or okra
as the base
paDam—picture
paDi—step
paDikky-; paDičču—to learn; to
study; to read
paDippikky-; paDippičču—to
teach
paDittam—education
paDukke—slowly; softly
paḍav—regular; usual
paḍavaayi—regularly; usually;
usual
paḍimuunnu—thirteen
paḍinnaalu—fourteen
paḍinanju—fifteen
paḍinaaru—sixteen
paḍineTTu—eighteen
paḍineeRu—seventeen
paḍinonnu—eleven
pagal—daytime
pagaḥ-; pagarnnu—to spread
pakSe—but
pakŠi—bird
pala . . . um—many
pallakku—palanquin
pallu—tooth
paLLi—Moslem mosque; Christian
church
paLLikkuuDam—school
-pam—when . . . (variant of
/-appool/)
paNi—work
paNi-; paNidu ~ paNiññu—to
work
panni—pig
pandṛaNDu—twelve
pani—fever
panjasaafa—sugar
pan'saafa—sugar
pan'saafa paatram—sugar bowl

parakk-; parannu—to be flying;
 to fly
 paḥassyaṃ—common knowledge
 paḥukku—injury
 paḥam—ripe fruit; banana
 paḥeya—old; stale
 paḥukk-; paḥuttu—to ripen
 parañṇu naḥakkunnu—to go
 around talking (like a...)
 paḥappikky-; paḥappičču—to
 fly (something)
 paḥay-; parañṇu—to say; to
 speak; to tell
 paḥayikky-; paḥayičču—to force
 someone to say (as with
 getting a thief to tell the
 truth)
 paḥayippikky-; paḥayippičču—
 to get someone to say some-
 thing (same as /paḥayikky-;
 paḥayičču/)
 paḥičču naḥD-; paḥičču naḥTTu--
 to transplant (to pull out and
 plant)
 paḥičču naḥDil—transplanting
 paḥikky-; paḥičču—to pick; to
 pull out
 paḥippikky-; paḥippičču—to
 have someone else pick/pull
 out
 paḥikṣa—examination
 paṣu—cow
 paḥṬam—an area in Trivandrum
 paḥṬaṇam—town
 paḥṬi—dog
 paḥṬu—silk
 paḥṭram—newspaper
 paḥṭti—hood of cobra
 paḥṭtikky-; paḥṭtičču—to play a
 trick on; to fool
 paḥṭṇonnu—eleven
 paḥṭṇombadu—nineteen
 paḥṭtu—ten
 paḥṭ-; paḥṭti—to happen
 paḥṭtikky-; paḥṭtičču—to cheat

paḥṭtu—grain of cooked rice
 paṣya—money; a coin
 paḥD-; paḥDi—to sing
 paḥḥam—lesson
 paḥḥikky-; paḥḥičču—to make
 (someone/something) sing; to
 get (someone/something) to
 sing; to play (phonograph)
 paḥḥilla (with verb infinitive)—
 forbidden
 paḥḥippikky-; paḥḥippičču—
 to get someone/thing to sing
 (same as paḥḥikky-; paḥḥičču)
 paḥḥattu—side
 paḥal ~ paḥalu—milk
 paḥalukkaaḥu—Palghat (district,
 city)
 paḥambu—snake
 paḥant—pant (pants)
 paḥarkku—park
 paḥarsal—parcel
 paḥarṬṭi—party
 paḥarṬṭu—song
 paḥarṭram—pot
 paḥarṭṭeeṇ—pattern
 paḥavaaḥa—long full skirt worn
 by young girls in S. India
 paḥayasam—a sweet pudding
 (generic)
 paḥeḥa- —feminine prefix used
 for birds
 paḥeḥadakkooṛi—hen
 paḥeḥkuṬṬi ~ paḥeḥṇkuṬṬi—girl
 paḥeḥṇ—female; woman
 paḥeḥṇkuṬṬi ~ paḥeḥṇkuṬṬi—girl
 paḥeḥṛsu—coin purse; wallet
 paḥeḥumaaf-; paḥeḥumaafi—to be
 in contact
 paḥeḥṭṭannu—quickly
 paḥeḥṭṭi—suitcase; box
 paḥeḥeḥDi—fear
 paḥeḥeḥdikky-; paḥeḥeḥdičču—to be
 afraid
 paḥeḥeḥṇu—person/people; name
 paḥeḥeḥiččakkaaḥan—beggar (male)

piččakkaafi—beggar woman
 piDikky-; piDičču—to hold; to
 grab; to catch hold of; to
 carry
 piLLe—Pillai, a Hindu name
 pinne—later; then
 pinneyum—later again; then
 again
 pinniidu—afterwards; after
 that
 pišaDu—pulp (what is left when
 the juice is squeezed out of
 something like sugar cane,
 coconuts, etc.)
 piLiila—Pilila, a Malayali
 singer
 plaastikku—plastic
 pleyTTu—plate
 po—go (familiar command)
 poDi—powder
 poDiy-; poDiññu—to wrap; to
 cover
 pokkam—height
 pon—golden
 poTT-; poTTi—to get broken
 poTTikky-; poTTičču—to break
 (something)
 poog-; pooyi—to go
 poole—manner; like
 poolum—even
 poola—lid; eyelid
 poofa—not enough; too little
 poostaappis—post office
 poott-; pootti—to raise; to
 bring up (children)
 poo'TTe—may (I) go (contrac-
 tion of /poogaTTe/)
 prayaasam—difficulty; difficult
 praadhamiga aafogya keendfam—
 Primary Health Center
 praavašyam—times
 praayam—age
 pressu—press (printing estab-
 lishment)

pua—let's go (contraction of
 /poogaam/)
 pudiya—new; fresh
 puga ~ puha—smoke
 pulišeṭi—buttermilk curry
 (same as /moṭṭakkari/)
 pulatttu—litter made of grass;
 grass litter
 puṭaTT-; puṭaTTi—to apply
 puṭuṣan (maṭṭ) —man (men)
 purattu—outside; on top of
 pustagam—book
 puu—flower
 puumaala—garland; garland of
 flowers
 puuvan—male prefix used for
 birds
 puuvankooṛi—rooster
 fahassyam—secret
 faṭṭikky-; faṭṭičču—to protect;
 to save
 faktaččuDu—bad blood
 faktam—blood
 faNdaam—second
 faNdaamate—second
 faNDu—two
 faNDu . . . um—both
 fasam—taste; interest
 faadha—Radha, a Hindu female
 name
 faaman—Raman, a Hindu male
 name
 faatri—night; tonight
 faavile—morning
 foogalekṣaNam—symptom of a
 disease
 foogam—disease
 foogaaNukkaL—disease germs
 foogi—a patient
 fuji—taste; appetite
 fuuba—rupee (7.5 rupees =
 \$1.00 U.S.)
 rabbar—rubber

raašaN—rationed goods
 raašan kaarDu—ration card
 reeDiyo—radio
 rikša—ricksha
 riippoorttu—report
 roTTi—bread
 rooDu—road

 sahaayky-; sahaayčču—to
 help
 sahoodařan/sahoodařanmaar—
 brother/brothers
 sahoodaři/sahoodařiimaar—
 sister/sisters
 sammadiky-; sammadičču—to
 allow
 samayam—time
 samayam pooyi—It's gotten
 late.
 sambaavana—donation
 samsaafiky-; samsaafičču—to
 speak
 samsaafikyaTe—please, may
 I speak
 samšayam—doubt; question
 sangaDam—grief
 sandoořam—happiness; happy
 sandoořiky-; sandoořičču—to
 be happy
 satyam—truth
 saykil—cycle; bicycle
 saadaNam—thing
 saadaařaNeyaayi—usually;
 generally
 saadiky-; saadičču—to be
 able
 saadippyky-; saadippičču—
 to have someone do some-
 thing
 saaři—sari
 saaru—sir; teacher (used like
 a proper name)
 sigareTTu—cigarette (western
 style)

sinama—movie; film
 sinama paaTTu—film song
 sip—zipper
 sliivlas—sleeveless
 sneehida; sneehidan—friend
 solpam—a little; a few
 sooppu—soap
 stalam—place
 staanam—position
 strii (gaL)—woman (women)
 stuDiyo—photo shop
 sugam—health; comfort
 sugaanubavam—pleasurable
 experience
 sukkeeDu—illness; sickness
 suřakřida—safe
 suppu—soup
 řařiřam—body
 řardi—nausea
 řarTTu—shirt
 řaanda—Shanta, a Hindu female
 name
 řeři—correctness; o.k.; all
 right
 řeřiaaya—correcting
 řeřiyaakk-; řeřiyaakki—to make
 neat
 řeřiyaayi—carefully; correctly
 řeeřan—Sheshan, a Hindu male
 name
 řiilam—habit
 řodana—elimination
 řaappu—tavern

 ta—give (me; us)—familiar com-
 mand of /tař-; tannu/
 tala—head
 talaveedana—headache
 talayiNa—pillow
 talayinayura—pillow case
 taNappiky-; taNappičču—to
 cool; to make cool
 taNukk-; taNuttu—to become
 cool; to get cool

- taNuppikky-; taNuppičču—to cool
taNutta—cold
tan—one's own
tara—floor
taf-; tannu—to give (to me/us/you)
tafam—type; kind; class
-taTTu—litter (of grass, hay, etc.)
tay—lie
tayaar—ready
taykky-; tayčču—to sew
tayyalkaafan—tailor
taaksi—taxi
taaksikkaafan—taxi driver
taakkoolu—key
taamassikky-; taamassičču—to stay; to live; to pass time; to reside; to be late
taamassippikky-; taamassippičču—to allow someone to stay; to delay
taaraavu—duck
taare—down; lowland's
tengga—ripe coconut
tengga—coconut tree
teNiggu—curve; turning (of a road)
tefuvu—street
tettu—mistake
teekky-; teečču—to iron; to rub; to spread
teppu—tape (tape recorder)
tiLakky-; tiLačču—to boil; to be boiled
tiLappikky-; tiLappičču—to boil; to have someone boil; to get someone to boil
tinn-; tinnu—to eat
tifakk-; tifakki—to search for; to look for
tifikky-; tifičču—to turn
tifiy-; tifiñņu—to turn; to be turned
tifuvanandapufam—Trivandrum (district, city)
tiyadi—date
tii—fire
tiiččar ~ tiiččar—teacher
tiiikkoLLi—hot coal
tiiNDaañi—menstrual period
tiiir-; tiiirnnu—to be done; to be finished; to be all gone
tiiirčča—certain; certainty
tiiirččeaayi—certainly
tiiirččeaa'yum—most certainly; very definitely
tiiirkk-; tiiirttu—to finish; to end
tiiirppikky-; tiiirppičču—to get it finished (by); to get someone to finish (it)
tiiife (plus negative verb)—not at all; no; none
tiiitt-; tiiitti—to feed (animals)
tiiitti ~ tiiitta—food (for animals only)
toli—skin
toNDa—throat
tonnuuttanju—ninety-five
tonnuure—ninety
toTTi—cradle
toonn-; toonni—to think
toofan—a preparation made with a minimum of liquid
toosttu—toast
trikku—trick
trišuur—Trichur (district, city)
tuDang-; tuDanggi—to begin; to start
tuDaykky-; tuDačču ~ tuDakky-; tuDačču—to wipe (with wet cloth); to dry
tuNDam—piece; section
tuNi—cloth; clothing
turakk-; turannu—to open
turappikky-; turappičču—to have someone open; to get someone to open

turayu; turaññu—to become open; to be opened
tuukk-; tuuttu—to sweep
tuumba—tool similar to a hoe, but having a broader and longer blade and shorter handle; used with a chopping motion for digging rather deep holes
tuuppikky-; tuuppičču—to have someone sweep
tuuristTu hoTTeL—Tourist Hotel
tuuristtu baṅgLaavu—government-maintained hotels
tiiččar ~ tiiččar—teacher
-u—positive command (verb ending)
ubayoogikky-; ubayoogičču—to use
učča—noon
uDane—immediately; right away
uDay-; uDaññu—to become broken; to get broken
-uDe—possessive case ending
uDukk-; uDuttu—to put on; to wear
uDukky-; uDučču—to break
uDuppikky-; uDuppičču—to have someone break (a coconut, for example)
uDuppugaL—clothing
uDuppṁ—shirt; small child's dress
uDutt' iṅikky-; uDutt' iṅunnu—to wear
uLLi—onions
uLLil (takes dative)—within
ulakka—the "pestle" part of the /uṅalum ulakkayum/; a thick heavy stick with metal at either end; while standing

upright it is grasped in both hands, and brought down repeatedly, thus crushing the grain in the /uṅal/.
-um—second and third person future verb ending
-um . . . kuuDi—along with
-um . . . -um—and
-um . . . negative verb—gives a negative meaning
umi—rice husk
uNakk-; uNakki—to dry
uNakkiyeDukk-; uNakkiyeDuttu—to dry; to make (it) dry
uNanṅ-; uNanṅi—to be dry
uNDaag-; uNDaayi—to become; to be born; to be made; to be caused by
uNDaakk-; uNDaakki—to make; to cause
uNṅu—large meal; feast
-unnadu—present verbal noun ending
-unnu—present tense ending
upagaāṅam—aid; help
upayoogikky-; upayoogičču—to use
uppeeṅi—a fried preparation
uppuma (upp'ma)—upma; a breakfast food
uppu—salt
uṅal—the "mortar" part of the /uṅalum ulakkayum/; shaped like a deep bowl, usually made of stone
uṅalum ulakkayum—like a very much enlarged mortar and pestle; used for dehusking grains and/or pounding them to a fine powder
uRuLakkiRaṅṅu—potato
ura—sheath; cover (as for a pillow)
urakk-; urakki—to put someone to sleep

urann-; uranni—to sleep; to go to sleep

uvvu—yes (variant of /uNDu/)

uud-; uudi—to blow up

vaDi—stick

vaidhyan ~ vaidyan—physician who practices ayurvedic medicine

vaLafe upagaafam—many thanks

vala—net; netting

valada—right

valakkaNNi—one element of a wire netting (see /kaNNi/)

valattooTTu—to the right

valippam—bigness; size

valiya—big; great

valladam—some; any; something

valladu—something; anything

vaNDi—train; any wheeled vehicle

vaNNam—thickness; fat

vaf-; vannu—to come

vařavu—income

vařutt-; vařutti—to bring; to cause to come

vaRi—way; method; road

vaRudanappu—eggplant

vargiissu—a Christian male name

vařam—year

varukk-; varukki—to fry

vařram—clothing

vařam—side

vayar ~ vayaru—stomach

vayariLakkam—diarrhea

vayassu—age

vaykky-; večču—to cook; to set; to put

vaykkyool—straw; hay

vaykkyooltaTTu—litter of straw or hay; straw litter; hay litter

vaa—come (familiar command form of /vař-; vannu/)

vaadil—door

vaakkugaL—words

vaakku—word

vaann-; vaanni—to get; to buy

vaannikky-; vaanničču—to get; to buy (same as /vaann-; vaanni/)

vaannippikky-; vaannippičču—to have someone else get; to have someone else buy

vaaNam ~ waaNam—fireworks

vaanam ~ waanam—sky

vaara paRam—small, sweet bananas

vaařu besin—wash basin

vaayikky-; vaayičču—to read; to play (an instrument)

vaayippikky-; vaayippičču—to have someone read; to get someone to read

vaayu—mouth

večču—at (takes locative)

veLi—outside

veLutta—white

veLLa—white

veLLam viD-; veLLam viTTu—to let in water (refers to a method of irrigation used in rice culture)

veLLatt uLLi—garlic

verude—nothing; no particular reason

veyilam—outside; in the sunlight

veykky-; veečču—to set down; to cook

veyppikky-, veyppičču—to have someone else set (it) down;

to get someone else to
cook
veedana—pain
veedanikky-; veedaničču—
to be painful; to hurt
veedanippikky-; veedanippičču—
to cause pain; to give pain
veegam—quickly; fast
veela—work
veelakkaafi—maidservant
veeLDu baangu—World Bank
veeNam—is wanted
veeNDa—is not wanted
veeNDi—needs
veere—other; another; any-
more
veerppikky-; veerpičču—to
make big
viD-; viTTu—to leave
vidakky-; vadačču—to
plant (applies to seeds
only)
vidam—method
vidhi—fate
vijaafam—thought

vijaafikky-; vijaafičču —
to think
vila—price; cost
vim—Vim; a cleanser
vifal—finger
višam—poison
višamam—difficulty
višaamšam—poison
višappu—hunger
višeešam—news; business
višramam—nest
viŠu—a Hindu festival
viTT-; viTTu—to cut
vityaasam—difference
vittu—seed
vivařam—information; fact
viyarkk-; viyarčču—to sweat
viiDu—home; house
viiR-; viiNu—to fall
vritti—cleanness

waaNam ~ vaaNam—fireworks
waanam ~ vaanam—sky

yeedu ~ eedu—which?

ADDENDUM

-allee! —don't!; a frantic
negative imperative
ending
-appool; -pool—when...
(added to past and
habitual tenses, re-
spectively)
appurattu—beyond; over
there; on that side of;
(takes possessive or
dative)
aar...um plus negative
verb —nobody
-e—accusative case end-
ing

-i—verbal adverb ending
-ile—of
-ine—accusative case ending
-inooDu—addressive case end-
ing
ippurattu—on this side of
(takes possessive or dative)
-iTTuNDu—have/has (you, he,
etc.) ever
-iTTu—perfective ending
(added to verbal adverb)
kiRakku—east (takes posses-
sive)
-kuuDe—with; together with
(takes possessive)

kuuDe—**together**
 mumbil—**in front of (takes possessive or dative)**
 mumbu—**before (takes verbal noun plus dative)**
 -ooDu—**addressive case ending**
 paDiñaarū—**west (takes possessive)**
 patti—**about (takes accusative)**
 -pool; -appool—**when... (added to habitual and past tenses, respectively)**
 puragil—**behind (takes possessive or dative)**

šecšam—**after (takes verbal noun plus dative)**
 tekku—**south (takes possessive)**
 toTTaDuttu—**right next to (takes possessive)**
 -ugeyaaNu—**present tense ending**
 uLLa—**having**
 -um—**habitual tense ending**
 -unnuNDu **present tense ending**
 -u—**verbal adverb ending**
 vaDakku—**north (takes possessive)**